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EAGLE'S EYE

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Cover Photo: Participants from the third SOAR 2001 session visited Historic Temple Square in Salt Lake City, Utah; Some students sit on the steps of the Salt Lake Temple for a small-group photo. Shown here, front to back, L-R David Waters (Petoskey, Michigan), Amy-Lyn Pooley (Mesa, Arizona), Rachel Wixom (Salt Lake City, Utah), Melanie Rehon (Warwick, Rhode Island), Kristie Gordon (BYU student and SOAR counselor from Vernal, Utah), Toby Crowfoot (Edmonton, Alberta Canada), Tristan Alba (Marietta, Georgia), Kelly Cline (BYU student and SOAR counselor from Frazier Park, California), Jennifer Fajardo (Las Vegas, Nevada), Gwendolyn Tuiaitanu (Riverton, Utah), Richard Figueroa (Tucson, Arizona), Jaymee Davis (Laie, Hawaii), Alexis Madrid (Torrance, California), Reid Wickland (Aiea, Hawaii), Laura Sutton (Orem, Utah), Maloni Langi (Ft. Wainwright, Arkansas), Kyle Reyes (BYU student and SOAR counselor from West Hills, California), Isaac Matagi (Salt Lake City, Utah). See related story on page 16. Photo by Lynette Simmons.

Inside Cover: At Waikiki Beach in Hawaii, these two young hula dancers perform a *noho* hula, or a seated hula. Dancers start learning hula skills as early as age four. See related story on page 24. Photo courtesy of Marnie Weeks, producer of the Kuhio Beach Shows for the city of Honolulu and freelance writer for the online *Aloha Joe Magazine* (*Aloha Joe Magazine* <http://www.alohajoemagazine.com>).

Recently, when visiting Kirtland, New Mexico, I saw an eagle fly. I drove some distance from my home in Provo to see this majestic eagle soar. I watched with friends, family, and the nesting partner of this eagle as he circled the land and people he was so familiar with. I saw the eagle move slowly to the horizon until he was almost out of sight. We all bid farewell in our own quiet ways.

Suddenly, the eagle returned, coming back into view one more time. He circled until he was sure that an area had been marked for his return in the future. Taking his bearings from the sun and familiar geographic surroundings, the eagle acknowledged the area that had been chosen with an almost imperceptible call of acceptance. He understood the importance of the area that was selected. The eagle circled again, this time calling clearly and loudly about his intent to permanently leave. He seemed hesitant yet excited about leaving. He called one more time, in loving salute to family. Drawing his wings close to his body, the eagle dove toward the earth, gathering tremendous speed. At the last moment, he pulled out of his dive, swooping closely past his ever attentive partner. This time, the eagle was calling softly. I could not understand his call. It seemed that the intimate message was meant only for the eagle's partner. Nevertheless, I felt the gentle rush of the breeze as he flew by. It was a refreshing compliment to the rising heat of the day. As I watched, the young eagle finally turned to the sun and without looking back flew with great speed until he was out of sight.

The crowd that had gathered to watch this great eagle was now quiet. They began to disperse, slowly. Some were weeping, others were quietly reflective, many visited—renewing old acquaintances. The eagle had affected them all. Now, in his absence, his influence was multiplied tenfold as the people clustered in small groups, retelling his great deeds.

I visited New Mexico for the first time last week. Unfortunately, my visit was to attend the funeral of our student and brother, Nathan Wayne Clah. The feelings I wrote earlier represent some of the learning that occurred for me at Nathan's funeral. Without knowing Nathan personally or even attending his funeral, you might be confused by my message. The following provides a brief interpretation of what has been written. Though deeply personal and specific to the Clah family, I believe that we can all benefit from the life experiences of this great family.

Recently, when visiting Kirtland, New Mexico, I saw Nathan Wayne "Eagle" Clah return home to our Heavenly Father. I drove some distance

from my home in Provo to pay tribute to Nathan, his loving wife Esther, his parents (Herb and Sandy), and extended family. I watched with friends, family, and Esther, as Nathan physically lay a little while longer to comfort the people he was so familiar with. I also saw Nathan lowered gently into his grave. We all bid farewell in our own quiet ways.

As Nathan's body was laid to rest, I felt his spirit tarry yet a while longer as his resting place was marked by a prayer of dedication. With some understanding of the great Plan of Salvation, I could feel Nathan carefully observing this prayer—eagerly anticipating his future return to that site upon a priesthood-ordered resurrection by the Savior. Then, with all of his earthly assignments complete, I felt Nathan gently acknowledge his great family. With some difficulty, he bid them farewell. I also felt Nathan focusing gently on his tender wife, torn between love in this mortal existence and the prospects of eternal increase—worlds without end. With great emotion and eternity foremost in his plans, Nathan bid his wife, Esther, farewell. As I watched with my heart, I saw Nathan turn to the Son of God and, without looking back, fly with great speed until he was out of sight.

Finally, as Nathan's grave was filled, the crowd that had gathered to bid him farewell was quiet. They dispersed slowly. Some were softly weeping, others were quietly reflective, many visited with each other—renewing old acquaintances. Nathan had affected them all. Now, in his absence, his influence was multiplied tenfold as the people clustered in small groups, retelling his great deeds.

It is true to say, in Kirtland, New Mexico, Saturday June 23, 2001, I saw an eagle fly.



Vernon L. Heperi
Director, Multicultural Student Services



Photo courtesy of Jaren Wilkey/BYU

Eagle's Eye Staff

This past semester, we have said goodbye to Luken Grace, Gabriel González, Harold Lewis, and Bettylou Betham. We have also said hello to our newest staff members, Esther Barney and Thomas Vidal. The new Eagle's Eye staff is eager to enlighten and uplift all readers through this magazine. As summer draws to a close, we think back on all the memorable experiences that have impacted our lives for good. The Fourth of July has inspired Americans everywhere. To every American, the Fourth of July is a symbol of life and liberty—a day that encourages and inspires Americans to hope for a life of equality and prosperity. This idea of "life, liberty, and the pursuit of happiness" (Declaration of Independence) existed long before European explorers ever set foot upon this land: "And . . . [Moroni] rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children . . . and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land" (Alma 46:12-13). The Eagle's Eye staff would like to share some thoughts, feelings, and experiences about the Fourth of July.



The Fourth of July celebrates the independence of the United States. As a citizen of this country and as a Mexican American, I have much to owe to this day. It is the day that led to the opportunities and freedoms that I enjoy no matter what my heritage. The Fourth of July has become very influential all over the world in opening doors for the rights and privileges that we, as Americans, experience. I am very grateful for those who have come before me and fought for what I enjoy most—my freedom.

Isaura Arredondo



As I have almost always spent my summers in Venezuela, the Fourth of July has been little more than another day on vacation. Lately, I have begun to develop a great admiration for the people who have fought for, led, and inspired this country for the past two centuries. July Fourth celebrates the principles that our nation's founders were willing to defend: freedom, justice, peace, and security. I now realize these principles are the sparks that light up the fireworks and drive the parades we enjoy each year.

Carolina Núñez Hulet



Because I'm not very patriotic, Independence Day was never a particularly meaningful holiday for me. However, since our family reunions are now held annually on July Fourth, it has become one of my favorite holidays: filled with vibrant music, good food, and the company of family and close friends. For my immediate and extended family, this holiday has become the highlight of the year.

Lynette Roberson



I never appreciated the meaning of the Fourth of July when I was younger. I thought people set off fireworks because it was my birthday. I soon found that all my friends left town on my birthday and that those fireworks were not for me! In later years, I appreciated all the sacrifices that made the success of this nation possible. Now, it's an honor to share the same birthday with a nation that symbolizes freedom.

Cindy Savage



One of my favorite holidays happens to be the Fourth of July. Not only do we celebrate our nation's independence, but we have an excuse to let go and have fun for a day. When I think of the Fourth of July, I think of barbecues, fireworks, and spending time with family and friends. I am grateful to be a part of this country, where we do have the right to celebrate however and whenever we choose.

Iris Whitlock

Kentucky Fried Chicken and fireworks—I guess you might call them Fourth of July traditions in my family. It just isn't the same without them. However, the Fourth of July is more than that. It's about spending time with my family. Even if the fireworks aren't the best, there are memories made every year. One year, we even had the sprinklers come on before the fireworks show started! We got a little wet, but we still snicker about it.

Esther Barney



I never really celebrated the Fourth of July or any other holiday, for that matter. This year was different. Last year, on July 6, I was sworn in by the Salt Lake Justice Department as a citizen of the United States. There was definitely a different feeling after that day. I appreciate the freedoms I enjoy because of good people who are willing to fight for their beliefs. I might not light fireworks on Independence Day, but in my heart I know what the Fourth of July means and what it stands for.

Ny Peang



As I observe the fireworks each year on the Fourth of July, it reminds me how precious and valuable freedom is to me. We shouldn't only celebrate the birth of our country, but give gratitude and commemoration to those who have lost their lives for freedom. I'm thankful to be living in a country where a day is given to celebrate freedom.

Marissa Touchin Roblin



The Fourth of July is a day when my family gets together to watch the parade and fireworks. It wasn't until I served in the United States Marine Corps that I learned its true meaning. I have a great respect for the sacrifices our forefathers made to bring about this great nation. I love and respect the United States flag for what it represents. I'm proud to be an American and honored to have served my country.

Thomas Vidal



Maynard Dixon's Real World

by Gabriel González

Is there a place where one can escape and face him or herself more fully? Is there a place that is more real than any other? American artist Maynard Dixon thought he had found such a place in the southwestern United States. Dixon fell in love with the American West in the summer of 1900. He journeyed into the Southwest and found an amazing world so different from his own California. A century later, Brigham Young University (BYU) is proud to grace the walls of the Museum of Art (MOA) with Dixon's interpretations of the American Southwest.

Born in Fresno, California, in 1875, Dixon traveled extensively to the Southwest beginning in 1900.¹ He believed that the Southwest presented a more genuine lifestyle, allowing people to come in touch with what is truly real and at the very core of existence. Dixon pointed out, "Ever since I began to see and think, I have had a feeling that the West is spiritually important to America. As I grow older it becomes a firm conviction. You can't argue with those desert mountains, and if you live among them enough—like the Indian does—you don't want to."²

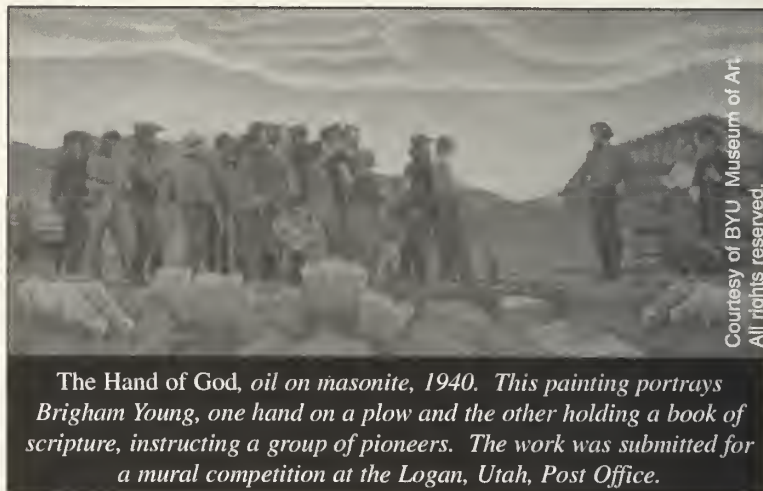
Dixon is most known for his rendering of southwestern landscapes which offer an insight into his reality. His works

often depict vast, nearly-empty landscapes in warm, earthy tones. For example, his oil on canvas *Mesas in Shadows* portrays clouds projecting their shadows over some mesas which stand prominently at the end of a desert stretch. All elements in the painting are simplified, with color being more important than detail. By eliminating detail and focusing on the larger image, Dixon moves away from realist techniques in an effort to display the essential reality of the moment. He applies this same technique to all his works, even those that focus on American Indians. While many during his day displayed open prejudices toward American Indians, Dixon rejected such an attitude and offered a positive portrayal of their simpler, ancestral lifestyle.

While Dixon's love affair with the Southwest began in 1900, BYU's love affair with Dixon's work began in 1937. That was the year in which Herald R. Clark, dean of the BYU School of Business and an admirer of Dixon's work, traveled to San Francisco and met the painter. Dixon allowed BYU to select and purchase eighty-five paintings. The university has since then purchased additional works, making BYU the owner of the largest Dixon collection in the world.³

The collection is currently on display in an exhibition titled *Escape to Reality: The Western World of Maynard Dixon*. The exhibition will run until November 3, 2001, in the Museum of Art's Cannon Gallery. Dixon's paintings of southwestern landscapes and American Indians play a prominent role in the current exhibition.

The exhibition also displays many of his powerful Depression-era



The Hand of God, oil on masonite, 1940. This painting portrays Brigham Young, one hand on a plow and the other holding a book of scripture, instructing a group of pioneers. The work was submitted for a mural competition at the Logan, Utah, Post Office.

Courtesy of BYU Museum of Art
All rights reserved.

works. In fact, some of Dixon's most moving images are those that center around the Great Depression, specifically around the victims of social injustice. Even though America has overcome many of the Depression's hardships, Dixon's depiction of those days still appeals to many.

Dixon was not the only one to capture the Depression as a powerful art form. His second wife, Dorothea Lange, was a photographer who captured on film the same problems which her husband brought to life on canvas. Her most famous photograph, *Migrant Mother*, has become one of the most universally recognized pictures of the Depression era. The MOA is currently displaying her photographs in an exhibition that goes hand in hand with her husband's. Her exhibition is titled *Dorothea Lange: Human Documents*.

Both Maynard Dixon and Dorothea Lange were deeply committed to artistic expression. They felt that their work had to reflect the reality of life and the human experience. Those who attend their exhibitions in the MOA will be faced with two different yet equally moving collections of artwork which reflect Dixon and Lange's convictions and world views.

NOTES

1. "Current Exhibitions," MOA Calendar, Winter 2001.
2. *Ibid.*
3. Charlene Winters, "Escape to Reality," Brigham Young Magazine, Winter 2000-2001, 26.

No Place to Go, oil on canvas, 1935. Some of Dixon's most powerful works were his Depression Era paintings. In this scene, a migrant worker is found with, literally, no place to go and looks hopelessly into the rolling grasslands.



Courtesy of BYU Museum of Art. All rights reserved.

A Look into the Past

The Fremont Indians Coming to Life

by Marissa Touchin Roblin

The Museum of Peoples and Cultures celebrated its third annual block party on June 22, 2001, unveiling artifacts from the Pectol-Lee Collection. The exhibition, *In Search of Relics: The Pectol-Lee Collection of Artifacts from Capitol Reef*, brings to light the Pectol and Lee families' involvement in collecting important artifacts from southern Utah. The exhibition, now on display in the Museum's small gallery, also contains information about the Fremont Indians' life and culture.

Ephraim P. Pectol and Charles W. Lee of Torrey, Utah, found many fascinating artifacts in the rock shelters and caves of Utah's Capitol Reef in the early 1900s. Due to Pectol and Lee's interest in the artifacts, they spent most of their leisure time relic hunting. Pectol and Lee's artifacts attracted the attention of many archaeologists. Among the most fascinating artifacts are a small cradle board containing a Fremont figurine and a deer head-dress possibly worn by a highly authoritative person such as a shaman. Both are on display at the Museum. These two arti-



Photo courtesy of the Pectol Family

One of Ephraim Pectol's hobbies was relic hunting on his property located in the Capitol Reef region of southern Utah. His whole collection is now on exhibit at the Museum of Peoples and Cultures.

facts, which have never been researched extensively, are the showcase items for the exhibition. The research of these two important artifacts—according to archaeologists—might hold pertinent information and answers to questions about the Fremont Indians' way of life, cultural traits, and mysterious disappearance.¹

Although the Fremont Indians dwelled in pithouses, they used rock shelters and caves to hide or store their belongings. For unknown reasons, they left their belongings and never came back for them.

During the course of the years, the rock shelters and caves were also used by the Anasazi and Numic Indians for storage. Over hundreds of years, the caves and rock shelters protect-

ed the various artifacts from the rain, snow, and wind. In fact, most of the artifacts in the Museum's exhibition are almost in their original state.²

This exhibition also highlights other artifacts, such as the numerous baskets and pottery pieces found

all other American Indian groups. Although Noel Morss, an archaeologist, had already found the Fremont Indians to be archaeologically different from the Anasazi and Numic Indians in the 1920s, the Pectol-Lee artifacts have helped archaeologists further distinguish the Fremont from other Indian tribes. By comparing the Pectol-Lee artifacts to other findings, archaeologists have found the Fremont Indians to have lived in other places in southwestern Wyoming, western Colorado, eastern Nevada, and southern Idaho.³

Through the hands of Pectol and Lee, many artifacts have been brought to the public's knowledge for observation, study, and research. Now we are able to study



Photo by Marissa Touchin Roblin

These two artifacts are the main items on display at the Museum. The deer head-dress (left) was probably worn by someone of high authority. The cradle board (right) embraces a Fremont figurine which was probably used by women during a fertility ceremony.

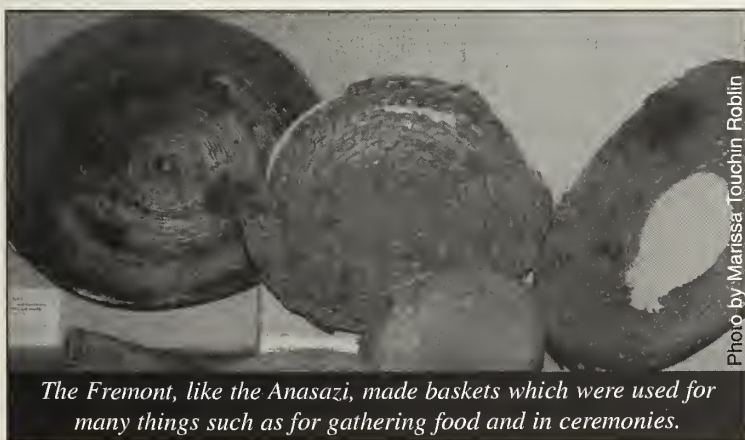


Photo by Marissa Touchin Roblin

The Fremont, like the Anasazi, made baskets which were used for many things such as for gathering food and in ceremonies.

by Pectol and Lee. The baskets and other artifacts contain valuable insights into the Fremont and Anasazi's agricultural life. By studying their agricultural tools, pottery, clothing, and baskets, archaeologists have found the Fremont Indians to be distinct from the Anasazi and

ancient Indian life found in Utah. The Pectol-Lee collection will be available to the public until the year 2002. For more information call the Museum of Peoples and Cultures at (801)378-6698.

NOTES

1. Museum of Peoples and Cultures, (<http://fhss.byu.edu/anthro/mopce/main.htm>).
2. *Ibid.*
3. *Ibid.*

Citizens in a New Land

by Isaura Arredondo

Before Brigham Young entered the Salt Lake Valley and declared, "This is the place,"¹ Father Sylvestre Velez de Escalante declared Utah Valley as "... the most pleasing, beautiful, and fertile site in all new Spain."² One of the first groups of people to visit Utah was a Spanish expedition in search of a place to build up the Spanish empire. The Spanish tried to settle in the Valley, but lacked the ability and resources to do so. The first Spanish speakers left a mark of influence in what would become present-day Utah. They built routes for trade, gave Spanish names to many geographic locations, and explored much of Utah. Since then, the Hispanic community has been growing by leaps and bounds. According to the current census, Hispanics are the largest and fastest growing minority group in the state of Utah.³ Utah has attracted people from all corners of the earth, but mostly from south of the United States border. Both Central and South America have fed Utah with their diverse cultures and traditions.

Many people who arrive come searching a better life and better opportunities for work and education. One might think that those who recently emigrate from the south would locate to more traditional areas like Los Angeles, San Antonio, or Chicago. But why such an influx of Hispanics to Utah? Marti Jones of *A Welcome Place*, an organization in Salt Lake City that provides immigrants with

help in legal matters, suggests that many immigrants arrive in Utah after leaving the traditional cities mentioned earlier. They come to Utah because the work is more abundant and there aren't as many restrictions in obtaining residency and securing jobs as there are in other U.S. cities. These families are escaping from the increasing crime rate and low paying jobs offered to them in other parts of the U.S.⁴ There are also families who come directly from Central and South America to Utah because this is where they find religious sanctuary.

One such family is the family of Nicolas and Gladys Diaz. They came to Utah four and a half years ago to fulfill their dream of being married in the Salt Lake Temple. They also wanted to live and work here. Nicolas's family had a bakery in Mexico that he had worked in since he was eleven years old. He had the desire to start a similar type of business in Utah. Nicolas and Gladys arrived in Utah with virtually no money and no family to help them, so Nicolas started saving money by working in a restaurant. He wasn't earning enough income, so he began to work in construction—which brought in about the same as the restaurant job. He took on several jobs until he and his wife had saved enough money to own and operate their bakery. *Ilusión 2000*, in Orem, Utah. When the bakery first opened a year and a half ago, Nicolas had to go through the streets and businesses of Orem trying to sell his bread and get the bakery's name out. *Ilusión 2000* now has a steady flow of customers, and the Diaz family is opening a second bakery in the area.⁵ Nicolas and Gladys's desires to succeed have helped them fulfill the dreams they set out to accomplish.

Another Hispanic family which has succeeded and prospered in this area is the family of Julio and Laura Naumann, originally from Chile, who arrived in the United States twenty-one years ago. They were baptized



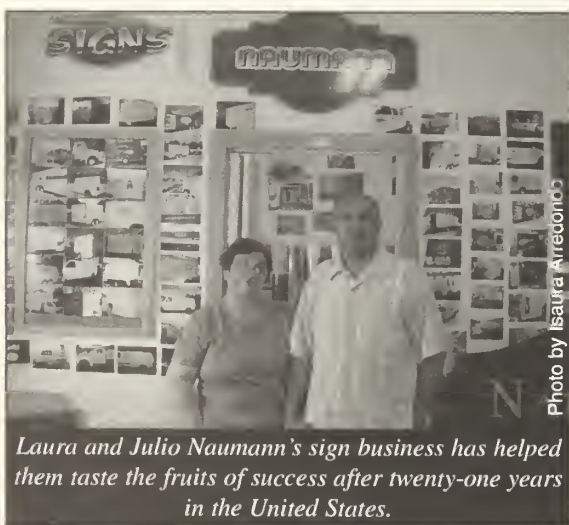
Gladys Diaz takes pride in the bakery she and her husband dreamed of having before arriving from Mexico.

into The Church of Jesus Christ of Latter-day Saints and wanted to be where the "crib" of the Church was. With help from a family member, they were able to move to the States, establish themselves, and eventually own and operate their own business known as *Naumann Signs*, in Orem, Utah. Julio says that he has always felt welcome in this area: "I have never felt rejection because my skin is a little darker." Naumann said that the movement of so many families to this area is like a chain; they come following family members who have been here for some time.⁶

The growth of the Hispanic population in Utah Valley is flourishing and continues to do so. Many Hispanics come to establish a safer and better life for themselves and their families. Many are establishing roots for the future so they too may say to their posterity, as Paul said to the Ephesians, "ye are no more strangers and foreigners, but fellow citizens."⁷

NOTES

1. Bennett, Richard E. *We'll Find the Place: The Mormon Exodus 1846-1848*. (Salt Lake City: Deseret Book Company, 1997).
2. Hispanics of Utah, (<http://www.media.utah.edu/UHE/h/HISPANICS.html>).
3. Utah QuickFacts from the U.S. Census Bureau, (<http://quickfacts.census.gov/qfd/states/4900.html>).
4. Marti Jones, telephone conversation with Isaura Arredondo, 16 May 2001.
5. Gladys Diaz, interview by author, tape recording, Orem, Utah, May 2001.
6. Julio Naumann, interview by author, tape recording, Orem, Utah, May 2001.
7. *The Holy Bible*, King James Version, Ephesians 2:19.



Laura and Julio Naumann's sign business has helped them taste the fruits of success after twenty-one years in the United States.

Generations of Legends

by Isaura Arredondo

Before Lamanite Generation started as an official touring group of Brigham Young University (BYU) in 1971, it was created to spread the Gospel to the Lamanites* in the Southwest Indian Mission. The Mission President, Dale T. Tingey, wanted to create a cultural performance to use as a proselyting tool in his mission. He used full-time missionaries in the mission to create and direct the show. As it came time for the missionaries to be released, he contacted Janie Thompson, a member of the BYU Program Bureau, to see if the Program Bureau could take over and direct the group. President Tingey's request was granted and the Lamanite Generation (now called Living Legends, following Elder Dallin H. Oaks suggestion in 1996)¹ began to tour. Today Living Legends touches the lives of many people throughout the earth by spreading the beauty of Lamanite cultures to the world with their performances. For this year's 2001 summer tour, Living Legends performed in cities and Indian reservations located throughout South Dakota, North Dakota, and Canada.

In Aberdeen, South Dakota, *American News* (Aberdeen's local paper) said Living Legends stole the audience's heart as they performed in the Strode Activity Center giving "the most exciting, most colorful, most authentic program of music, dance and ethnic pageantry."² On stage, the performance unfolded in five periods of time: Season of Promise, Plenty, Prosperity, War, and Rebirth. Each season was filled

with various dances from different cultures, sharing history and heritage with the audience: American Indian jingle dancers shared their healing powers, Maori dancers prepared for war with the *haka*, and dancers representing Chile celebrated the Chilean national independence dance. Aberdeen's audience gave two standing ovations for the performance. Karen Gomez, a sophomore from Bogota, Colombia, and member of the group, recalls her feelings from the show: "The audience was just perfect. They were totally alive. We felt the strongest spirit there when we were on stage."

Malcolm Botto-Wilson from Buenos Aires, Argentina, and 2000-2001 Living Legends President, said the 2001 summer tour was a great opportunity to "go to the towns and reservations to represent the Native American people, and especially help the youth understand that they can help their people rise." Living Legends was able to take a message of hope to the people. Gomez states her purpose in going to South Dakota, North Dakota, and Canada was "to be an instrument in the hands of [her] Heavenly Father, to bring hope and peace to all those who needed to hear that there is a God, and to profess that we are his children."

Living Legends not only shared their talents and testimonies with the audiences, but also met many people. Erin Goedel from Alta Loma, California, and member of the group for the past three years, shares her thoughts about the highlight of this summer's tour: "Was it the time that the entire school joined together in a line and shook each of our hands in gratitude for our performance? Or the time when a few young Native boys gathered to sing an honor song for us in the school's gymnasium? Or the time we all (as a group) hiked to the top of one of the most beautiful mountains in Canada? For me, it was a tour I will never forget. I never truly knew the strength that we had as a group until this tour!"

Living Legends has been able to spread its spirit and the Gospel of

Jesus Christ to many states and countries. Since 1971, they have been to just about every state in the United States plus Canada, Central America, South America, England, Belgium, Republic of China, Jamaica, Ecuador, People's Republic of China, German Democratic Republic, Federal Republic of Germany, Fiji, Samoa, and the list goes on. As the group travels, leaving a light in the hearts and lands of the people they contact, there are memories that will forever remain in the hearts of those who are involved with the group. Janielle Christensen, artistic director of Living Legends, has worked with the group for eleven years. Christensen says that her time with the group has been "eleven wonderful years of meeting and learning about these young people, their cultures, and taking the show to each of their cultures." She recalls the many times that the group was sent behind the Iron Curtain (before it came down) to perform in places where the Gospel had never been before. Those in charge of organizing the tour felt there was a unique work the students did with their culture to soften hearts, build bridges, and lay a ground work for the Church.

Next year, Living Legends will perform in the *Winter 2002 Olympic Spectacular* representing The Church of Jesus Christ of Latter-day Saints. They will also tour Taiwan and the Philippines in the summer of 2002, continuing to travel and influence lives through their performances—forever remaining legends in the hearts of those they have touched for generations to come.

*The term Lamanite includes all Indians and Indian mixtures, such as Polynesians, the Guatemalans, the Peruvians, as well as the Sioux, the Apache, the Mohawk, the Navajo, and others.³

NOTES

1. Janie Thompson, interview by author, tape recording, Provo, Utah, May 2001.
2. Don Hall, "Living Legends has remarkable dancing," *American News*, Friday, 4 May 2001, sec. 3B.
3. Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (Salt Lake City: Utah Bookcraft, 1995) 596.



Living Legends takes a break from the summer tour to hike Canada's beautiful mountains. The group picture was taken in front of the YMCA Mountain Lodge in Banff, Canada.

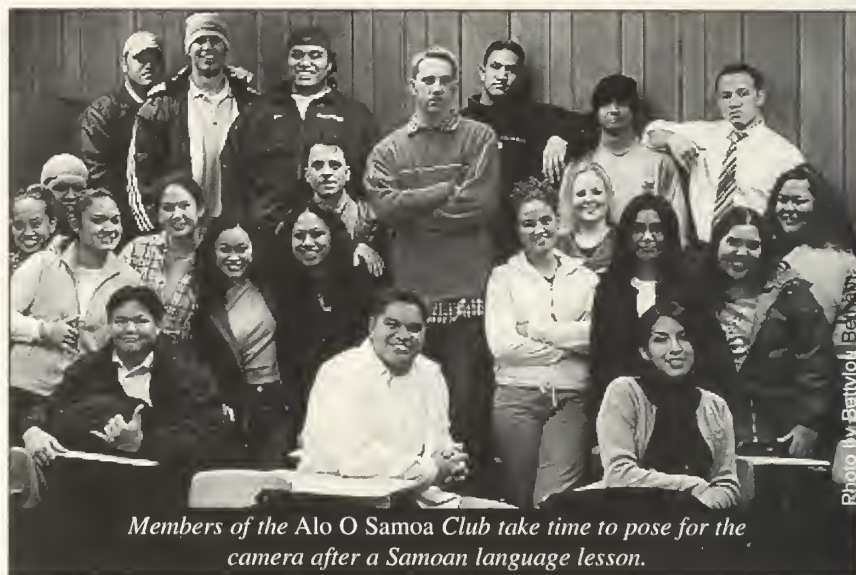
Alo O Samoa (Friends of Samoa) Club

by Bettylou Betham

Most people are closely connected with their place of birth, or the place they call home. When a transition is made to a place with unfamiliar surroundings, adapting can be very difficult and frustrating. Longing for the familiar can affect one's focus on priorities and lead to feelings of depression and homesickness. When moving to new places, people are expected to meet their needs in new and different ways. For foreign students, such a process can be extremely difficult due to the reality of culture shock and home being thousands of miles away.

Students at Brigham Young University (BYU) who come from foreign countries can have a very difficult time adapting because of their different backgrounds and languages. Unlike the majority, they don't have access to the built-in support systems of nearby friends and family, roommates with similar interests, friends who speak the same language, or even the knowledge of where to get help. Many students from foreign countries have returned home due to frustration and depression.

As a way of retaining foreign students at BYU, clubs have been created for many different ethnic backgrounds. The clubs



Members of the Alo O Samoa Club take time to pose for the camera after a Samoan language lesson.

bring together and unify students with similar interests, backgrounds, and cultures, thus helping alleviate the frustrations students may feel due to being away from their own cultures. During Fall Semester 1999, a new club called the *Alo O Samoa Club* was created for the Samoan students on campus. The *Alo O Samoa Club*, a sister club to the Polynesian Club, focuses on education and maintaining good academic standing in school. A small percentage of BYU students come from Samoa, a place very different from Provo, Utah, in terms of culture, weather, education, and language. The objective of the club is to help Samoan and other students adapt to BYU. The club does this by creating a comfortable atmosphere for students to study and connect with other students of similar interests and backgrounds. The Samoan club tries to enhance the academic experience of all students at BYU, not just those who are Samoan. The upper-class members of the club serve as peer mentors who tutor and sometimes assist each other through personal challenges.

The club holds a study hall every Wednesday evening; tutors can be requested, and everyone is welcome. The *Alo O Samoa Club* also invites those who want to learn the Samoan language and culture

to get involved. The club helped welcome and host the Prime Minister of Samoa, Tuilaepa Sailele Malieagaoi, when he visited BYU to deliver a lecture. In November 2000, the *Alo O Samoa Club* represented Samoa and BYU at the Utah Valley State College (UVSC) all-state collegiate luau. This past Winter Semester, the club also volunteered to feed the needy and homeless at the Provo Food and Care Coalition, which was a great experience for all those who participated.

The *Alo O Samoa Club* is a wonderful opportunity to become involved, make new friends, obtain tutoring, and learn about the Samoan culture. The club is dedicated to helping all students who are struggling, academically or socially, at BYU. Perhaps the words of Granola Tuimaseve, a senior from Pago Pago, American Samoa, says it best: "When I first came to BYU, I didn't know anyone, and it was hard because I was so far away from my family. But I came to BYU to get my education and I was dedicated to that goal. Joining the club has helped me achieve what I came here to do." If you are interested in becoming involved and joining the *Alo O Samoa Club*, send an email to the club advisor Liu Toelupe at the following address: Iiu_toelupe@byu.edu.



Jacklyn Hunt works with enthusiasm while feeding the needy and homeless at the Food and Care Coalition.

A Spirit of Service

by Iris Whitlock

“Hard working” and “dedicated” are words that described many club presidencies of the past 2000-2001 school year at Brigham Young University (BYU). These presidencies worked hard to ensure the success of various multicultural clubs: Black Student Union, Strength Among Latins and Student Activities (SALSA), Tribe of Many Feathers (TMF), Asian American Association (AAA), and Polynesian Club. What makes every year unique is that each club presidency provides its own theme and focus for the upcoming events of that year. After interviewing these presidencies, similarities in responses were evident. Not only did the presidencies display hard work and dedication, but they had a spirit of service, which made membership in these clubs productive and joyful. The presidencies spent many hours of personal time improving their clubs and implementing many service projects for the year. Each club’s president was excited to share memorable experiences which benefitted these multicultural clubs.

Black Student Union

“I placed the Black Student Union as my first priority; many hours of my personal time were spent strengthening the club,” stated Alisha Pixton, president of the Black Student Union. This presidency’s first step to a successful year was devising a new theme. The officers concluded that the club needed a rebirth or renewal. Pixton identified this renewal of “[tying] concepts of the gospel into every activity that the club would be doing.” To implement these ideas, the club met consistently to have regular participation from the students. Because of the presidency’s dedication, there was an average of thirty students at every meeting. One of Pixton’s most memorable events was the musical fireside which concluded festivities for Black History Month. Around 400 people were in attendance. “The spirit was very strong,” commented Pixton.

SALSA

“As a presidency, we were always in contact with each other,” stated Isaura Arredondo, president of the SALSA club. The presidency, along with SALSA members, worked hard to unite the Hispanics

on campus and share their culture with the rest of the community. One of Arredondo’s main goals was to “distribute the power among the presidency and to delegate, in order to have more participation.” With this new focus in mind, the presidency accomplished many goals and increased participation. For example, during Heritage Week, the club involved many people in *Fiesta*. “There were many students who helped with publicizing, serving dinner, and performing traditional dances. Some of these students were even non-BYU students,” added Arredondo. Just like *Fiesta*, another positive experience resulted from delegation and service. The SALSA club was able to volunteer by serving at a luncheon for the Spanish Immersion Program at Cherry Hill Elementary. As well as serving the luncheon, the club members shared a few Latin dance moves with the children, and the presidency accomplished its goal of sharing the Latin culture with others.

Tribe of Many Feathers

“I tried to be consistent, and I tried to trust people. . . . My service strengthened TMF because they knew that I really cared,” stated Andrea Worthen, president of the Tribe of Many Feathers. With the presidency’s goal of meeting more consistently, meeting times and activities were announced regularly via email. “[During] Fall Semester we did very [well] at having consistent meeting times and plans. The numbers attending went up,” added Worthen. One of Worthen’s most memorable experiences was the TMF closing social. About forty-five members attended. During the social, students renewed friendships, shared mission calls, played games, and just had a good time relaxing. “Everyone pitched in,” stated Worthen.

Asian American Association

“This year, we wanted to be the biggest and most active multicultural and Asian club on campus throughout the whole year,” stated Sunny Chen, president of the Asian American Association. With the aid of her club officers, the club was very productive and active. The presidency focused on having a diversity of students in the club, which inspired the club’s theme: *Reaching Out to All With Love*.

“People would often ask if they could join our club even if they weren’t Asian, and the answer was always, ‘Yes,’” exclaimed Chen. One of Chen’s most memorable events was coordinating the interactive carnival night during Asian Month. Chen and other club members directed the night of food and entertainment at the Asian New Year Festival. The officers’ main goal was to unify all the Asian cultures on campus to provide a successful Asian Festival, and they did reach their goal.

Polynesian Club

From the start, Andria Uale, president of the Polynesian Club, met once a week with her officers, determined to improve the club in various ways. This past year, Uale focused on upcoming events for the year—especially Polyfest and the Heritage Week Luau. After much planning, Uale was happy about the results: “In October I was particularly happy that Polyfest was such a success.” Many came to support this event. The festivities included a Hawaiian Market, a paper flower-making booth, and live music. The *otai* (a Tongan beverage) and the *pagipopo* (a Samoan delicacy) helped provide a Polynesian flavor to the festivities. Like Polyfest, the Heritage Week Luau was also a success. According to Uale, the Lord played a part in providing a theme for the Luau. The club involved many students and faculty. One of Uale’s most memorable experiences was hearing Elder John H. Groberg, of the First Quorum of the Seventy of The Church of Jesus Christ of Latter-day Saints, speak at a fireside during Heritage Week. Many, including Luau participants and other multicultural students, were touched by his words. Uale admits that even though she became a little rundown with day-to-day club business, she had a “never-ending endurance to finish what [she] started.”

These multicultural clubs have benefited from the dedication, hard work, and service rendered by these club presidencies. And the club presidents themselves have witnessed how giving service aided in meeting their goals. By instilling a spirit of service in their clubs, the club presidents have set a good precedent for upcoming years.

In Newton's Footsteps



by Carolina Núñez Hulet

The famous scientist, Isaac Newton, did not gain all his knowledge through the mere study of books. Although he attended college and learned a great deal there, his most valuable and impressive learning was triggered by out-of-the-classroom experience. What would have happened had he not applied the knowledge and reasoning abilities he had learned in the classroom when an apple fell from the top of a tree and landed directly on (or very near) his head? Certainly, someone else would have theorized about gravity, but the greater question lies in what would have happened to Newton. Without applying his knowledge, the satisfaction of actually experiencing science, as opposed to just learning it, may have escaped him.

Experiencing what one learns is vital to a complete education. Brigham Young University (BYU) has institutionalized this principle in its *Aims of a BYU Education*. It states that to be intellectually enlarging, an education must have depth: "Depth does not

result merely from taking many courses in a field. . . .

Depth comes when students realize 'the effect of rigorous, coherent, and progressively more sophisticated study.'"¹ Surely,

Newton would agree. Such depth

"helps prepare students for their life's work; it also teaches them that genuine understanding of any subject requires exploring it fully."²

Whether it is observing the fall of an apple or studying anything else that is pertinent to their education, students will gain more from their education through exploration.

In order to fulfill the *Aims of a BYU Education*, Multicultural Student Services (MSS) is committed to helping students explore their fields of interest. Through the MSS Research Awards Program, students may take an active role in their education—no need to wait for an apple to fall on them. The program awards several multicultural juniors funds to make out-of-classroom research experience possible. The award adds incentive and helps students meet the costs of their research. For example, Anthony Michael Grover, a 2000-2001 Research Award recipient, used the funds to help pay for the expenses associated with traveling to and living in Trinidad and Tobago. While there, he studied the effects of British slavery on Trinidad's culture. Joseph Choi, also a 2000-2001 Research Award recipient, appreciated being able to spend more time on his research—without the award, he would have had to spend more time earning money for living and research expenses. Choi also commented, "it provided me with self-confidence and [a sense of] accomplishment. . . . I was able to receive a scholarship by writing a proposal for the research I could do."

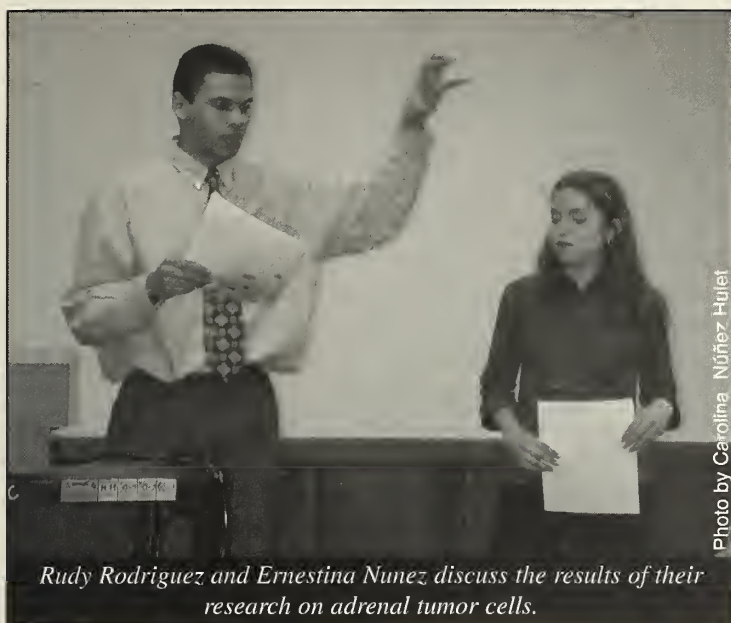
Like Choi, all applicants are required to submit a proposal for the research they intend to complete. The proposals are reviewed, and several students are selected to receive the awards. Award recipients are also expected to work with a faculty mentor who is experienced in the field of research the student intends to pursue. Working closely with a faculty mentor is advantageous to students for many reasons. Not only can the faculty mentor help students while they are performing research, but faculty mentors can be valuable resources later on when students are preparing to enter

MSS Helps Students Explore Their Education



Photo by Carolina Núñez Hulet

Joseph Choi baffles the Research Awards Banquet audience with his immense knowledge on insitu ellipsometry of surfaces in ultra-high vacuums.



Rudy Rodriguez and Ernestina Nunez discuss the results of their research on adrenal tumor cells.

the work force or graduate school. Faculty mentors provide students with guidance, letters of recommendation, continuing research opportunities, and much more. Also, as students learn from their faculty mentors' research, students are better able to design research projects that build on past projects.

Not only do the Research Awards help students work with faculty members, but the research experience itself is very valuable. Students gain practical experience that will help them understand their field of interest, create ideas for further research, and enter the work force with more credentials.

Ernestina Nunez, a Research Award recipient who presented her findings at a National Endocrine Society meeting this summer, felt that knowing a faculty mentor was very helpful: "I worked with Dr. Allan Judd and became really good friends with him. He gave me great ideas and counsel on my education. Knowing him has opened the doors for more possibilities than I would have felt imaginable."

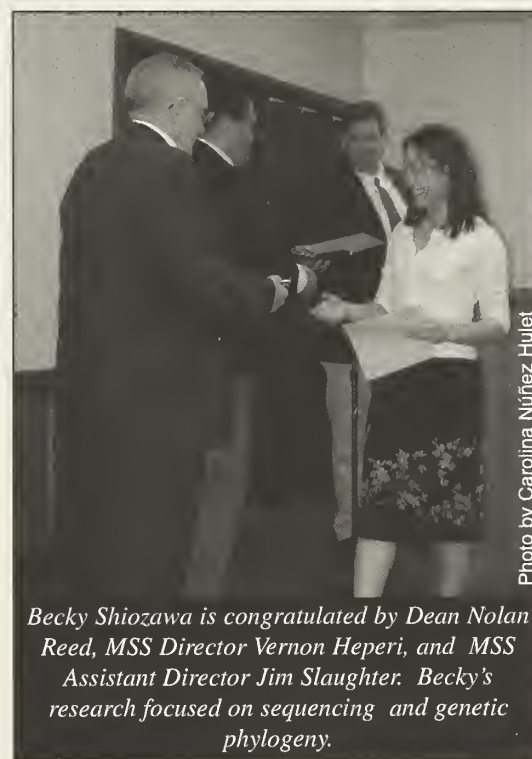
Manju Varghese received funding for the 2000-2001 academic year to produce a student film and study the connections between two types of filmmaking. Varghese explained, "The program has benefitted me by giving me an opportunity to use the knowledge I have gained in class. I feel that without a way to apply what you are being taught, the knowledge you have acquired will be lost." Also, the opportunity to create a film with fellow students allowed Varghese to experience what it may be like to work in a professional environment: "I believe that

my fellow students will be my future co-workers, and starting a good working relationship in college will only benefit us in the future."

Finally, the Research Awards give multicultural students an opportunity to showcase their capabilities. Faculty members and other students discover the skills and talents that award recipients use to complete their research. In fact, Multicultural Student Services gives award recipients a chance to present their results and findings at an annual banquet. The banquet for 2000-2001 Research Award recipients was held on April 4, 2001. With faculty mentors and award recipients invited to attend, the banquet gave students and faculty a better idea of what kind of research is being conducted on campus. It

Multicultural Research Award Recipients 2000-2001

Jeana Baldwin	The needs of minority clients and how they are being met
Becci Beers	The effects of arranged marriage on women in India
Malcolm Botto-Wilson	Paraiso Maya: an instrument for change
Joseph Choi	Insitu ellipsometry of surfaces in ultra-high vacuum
Krystal Cobell	Cross-cultural differences in emotion
Denise Cutliff	Intra-racial issues discussed in Wallace Thurman's <i>The Blacker the Berry</i>
David Gonzalez	Biological volume constraints as a cost of reproduction
Anthony Michal Grover	Culture and Colonization: British slavery in Trinidad
Eric Handberg	Gas phase ion chemistry molecular modeling
Minerva Herrera	Using puppetry to prevent the AIDS epidemic in Zimbabwe's future generations
Jordan Lau Inouye	Art health therapy
David S. Lee	Security role of the U.S. on a stabilized Korean peninsula
Ernestina Nunez	TLR-2 and TLR-4 in the adrenal cortex
Rudy Rodriguez	Adrenal tumor cells
Becky Shiozawa	Sequencing and genetic phylogeny
Lynette Shirley	The relationship of temperature and resources of the life history of organisms
P. Benjamin Smith	Historical analysis of health care provided to Native Americans by the U.S. Government
Manju Varghese	Connections between two types of filmmaking
Hao Vu	Immunohistochemical study of osteoarthritis progress in a mammalian model



Becky Shiozawa is congratulated by Dean Nolan Reed, MSS Director Vernon Heperi, and MSS Assistant Director Jim Slaughter. Becky's research focused on sequencing and genetic phylogeny.

also gave everyone an opportunity to learn a little bit about everything from intra-racial issues to adrenal tumor cells. Everyone was impressed by the amount of time and effort research projects required. But mostly, everyone was pleased with the amount of knowledge and experience the award recipients had gained by applying what they had learned in the classroom to their research. Isaac Newton would have been proud.

NOTES

1. *Aims of a BYU Education*, (www.byu.edu).
2. *Ibid.*

Multicultural Student Spotlights for August 2001



Photo by Lynette Roberson

I imagine making marked improvements in your community or in the lives of your peers in several different states or countries—all by age eighteen. This is exactly what

Crystal Ang, a freshman at Brigham Young University (BYU) majoring in communications, has done. She accepted the challenge from church authorities and other leaders to become involved with worthwhile activities in her community. Through her involvement, she has both been an example to others and created opportunities for her personal growth.

Ang began her high school career in Singapore, where she joined the squash racquet team and became vice captain of its training team. During her junior year, her family moved to Provo, Utah. Unfortunately, the high school she attended in Provo did not have a squash team, so she decided to involve herself in other clubs and activities. She was yearbook

editor and belonged to the Hip Hop Club, a performing group that had prospects of performing in Disneyland. By far, though, the activity in which she was most involved was student government. Ang became the Cultural Diversity Officer in student government. She helped oversee the multicultural clubs and minority relations on campus.

In an area so void of cultural diversity, Ang saw the importance of her role in drawing support for activities from minority students as well as Anglo students. Her biggest challenge, she says, was helping a particular group of Hispanic students feel welcome at school-sponsored activities. She recalls that they segregated themselves from the general student body. Because Ang befriended these students, they eventually began to help with the activities and

enjoyed mixing with other students. As Ang's leadership style has focused heavily on creating unity, this ideal has also become a part of her personality.

Perhaps the experience that has contributed the most to Ang's personality was relocating from Singapore to Provo. "In Singapore, we were pretty well off," she says. "I went to a high school with a lot of rich kids, and we had a live-in maid." Moving to Provo, though, was a drastic change from her family's lavish lifestyle

overseas. "There [Singapore], when I wanted something, I got it. But when I came here, I had to budget and make decisions. I was more independent economically, and I grew from it." Ang's family now shares a small apartment (no maid),

and Ang has had to work part time since her junior year of high school. Also, because Ang and her father are both students, they now live on a more modest budget. She believes that the effects of moving helped escort her to maturity. Ang's drive to be at her best has allowed her to meet this challenge with a winning attitude.

Ang's next and most significant challenge to date—attending college—has, so far, been an interesting endeavor: especially with her father, Richard, as a schoolmate. To Ang, however, the idea of her father always "being around" is not so strange, considering he was her seminary teacher in Singapore. Recalling her favorite memory of her father as a teacher, Ang explains how he gained acceptance among some of his seminary students: During a friendly game of basketball with his students, her father was showing off his skills when he lost control and went crashing into a glass window. "He had to get stitches everywhere," Ang says, "but he's really proud of his scars. He was better than Jackie Chan to his seminary kids; he was their idol." For the most part, attending school with her father has been more advantageous than dire. Her father is currently a graduate student at BYU, and Ang says sharing their experiences as students renews feelings of respect and appreciation in their relationship. Ang appreciates her father's wisdom and expertise in helping her with class assignments and his empathy when she gets less-than-perfect grades. The only unnerving thing about her father being a fellow student, she says, is that "he knows when grades come out, so there's no hiding things from him." In any case, Ang respects her parents' value of education. Though she hasn't always appreciated their deep involvement in her academics, it has made her a better student.

For this young woman, improving her community and becoming a good leader is almost a mission. During her time at BYU, Ang will surely continue to pass this mission on to her peers and inspire them to also become leaders in their community.

Upon first meeting him, Richard Ang appeared to be rather calm and reserved. However, as I got to know him, this cool facade faded to reveal a man bursting with convictions. Among his most cherished values are continued education and the Gospel of Jesus Christ. As he explained how these principles were ingrained in him, I could not help but see how they have created true success for him.

Ang had always been a great student until high school, when his focus changed from his academics to his social life. However, Ang distinctively remembers the influence of his tenth-grade teacher, who expressed sincere confidence in his intellectual talents.

Those comments, Ang recalls, returned his focus to academics. He decided to completely turn around his situation and return to the top of his class. Ang abandoned his friends that were not interested in excelling academically—a difficult decision for a teenager—and began studying with the top two students in his class. For months, he also studied until the early morning hours, preparing for a comprehensive test he would take at the end

of the school year. Today, as he works on his doctoral dissertation about private education in Singapore, Ang is grateful for the encouragement of this tenth-grade teacher.

Another person who proved to have eternal influence in his life was a tenth-grade classmate—a member of The Church of Jesus Christ of Latter-day Saints. Ang was vaguely familiar with the Church in China; he recognized the chapels and the missionaries, who were "very aggressive in their proselyting," but he was unfamiliar with Latter-day Saint beliefs. As Ang became friends with this

young man, he received an invitation to attend a Church sacrament meeting. Though nervous about what to expect, Ang's curiosity and thirst for truth compelled him to accept the invitation. He was so impressed by the demeanor of the Church members, that he wanted to learn more about their beliefs. Eventually, he became a member of the Church and has remained faithful in his many callings, including the Church Educational System's country director for several Asian countries. Being introduced to the Church by his classmate changed his perspective on life, Ang recalls, and helped bring him much of the fulfillment and happiness he enjoys today.

Ang has enjoyed living in many places around the world: Malaysia, Taiwan, Hawaii, Utah, and Singapore. However, he confesses that returning to Provo to complete his doctoral degree was a tough decision to make. "In Singapore, to be successful you had to have the six C's: cash, credit cards, condos, car, career, and country club." Once his family had obtained this level of success in Singapore, Ang

found it difficult to give up that financial security to pursue another degree. But his deeply-rooted hunger for continuing education, along with the persuasiveness of his dear friend Nolan Reed (Brigham Young University (BYU) Dean of Students), compelled him to explore his opportunities at BYU. He also confesses, "I missed the mountains and BYU football." The Ang family arrived in Provo less than five months after their decision to relocate, and Ang soon began his studies in educational leadership. Ang concludes that, though the change in financial



Photo by Botylot Betham

status was difficult to cope with, he and his wife are more satisfied teaching their children to value hard work and education over living a privileged lifestyle.

Ang now shares his love for education with one of his favorite classmates—his daughter, Crystal, a freshman at BYU. He expressed his fortune in being able to have a relationship with her that goes beyond father-daughter ties. "We can share our frustrations as students, and we can talk about football." He continues, "I think I am more fortunate than my friends because I get to see my daughter dating and to meet her friends. I don't know if she likes it, but I like it." The challenge in this situation, Ang says, is finding the balance between being a parent and being a friend. Realizing that children become adults and suppressing the urge to remind them about their responsibilities are hard things to deal with, he admits. But Ang says he will continue to encourage his children to excel in their studies and will be an active part of their lives "until I kick the bucket."

I found Richard Ang to be quite a remarkable example of scholarship and faithfulness, in contrast to the reserved individual I perceived him to be at first. His passion for secular and spiritual knowledge will never cease—a sentiment he hopes to pass on to his children. With the promise of a new doctorate degree and his enthusiasm for learning, Ang is truly a student for life.

Student for Life:

Richard Ang

by
Lynette Roberson



Photo courtesy of Darold McDade

environment I initially encountered at BYU, and I really wasn't sure I would be able to stick it out . . . but I made the decision to finish up what I had started." During his time at BYU, McDade served as the vice-president of the Tribe of Many Feathers Club. He was also part of a basketball team, the Blazers, made up of American Indian students who traveled to tournaments. It was through the examples and support rendered by his teammates that led him to be baptized in 1984. His baptism gave him the added incentive to stay and complete his studies at BYU. His choice to stay led him to his wife, Doreen, whom he married in 1986. In

1987, McDade was blessed with his first child, Warren, and graduated that same year from BYU.

Upon graduation, McDade applied to various law schools and decided to attend law school at BYU. McDade graduated from law school in 1990 and went on to private practice. McDade never had the desires to quit or give up, even though there were those who discouraged him from pursuing his goals. "I always pushed

forward and I look back now and know that I was led by the Spirit to do these things." A year after graduating from law school, McDade began working for the Utah State Attorney General. At the same time, he served on the American Indian Services (AIS) Board; his leadership skills as an attorney were helpful in assisting the needs of the Native American people. During these same years of service, McDade was blessed with two more children,

Aaron and Kristen. McDade, a member of the Western Shoshone tribe, also returned to Elko to assist his tribe in writing the tribal law and order code. "I've always wanted to and still do what I can to assist them [my tribe] in what they need. I'm always willing to help those from the reservation who call me."

McDade has not only helped his own people, but also those in his community.

He continues to work for the Utah State Attorney General and was elected to his City Council in Pleasant Grove, Utah, a year and a half ago. McDade's sincerity in what he hoped to accomplish while serving in the City Council helped him win what he calls a "tough election," which has allowed him to earn the respect of Pleasant Grove's tightly-knit community. McDade's experience working with the Pleasant Grove community and the respect he has gained from his peers in the legal profession is what, perhaps, led to his selection as one of the final three candidates for the Commissioner Position of the Fourth District Court in Provo, Utah.

Along with keeping himself involved in the community, McDade also keeps his family involved. They are all very civilly involved, especially in the recreational sports of their city. McDade feels it is important to "always keep moving, keep my family involved, and try to do as much service as I can, and try to help people."

McDade attributes much of his desires to do good and serve others to his parents, particularly to his mother, who passed away when he was sixteen. "I've always felt that she was watching out for me, even though she's been gone for twenty-two years. It's always been an incentive of mine to make sure that I do things that would be desirable for her." McDade's father has also been very influential to him, especially in the professional field. His father is a judge, and McDade has always looked to his father's accomplishments, particularly in the legal field, as a good example for his professional life.

McDade has been successful in life: he has obtained an education, worked in his community, raised a righteous family, and has continuously looked for opportunities to serve those around him. McDade humbly stated, "I don't consider myself any more than who I am. I go out and work hard—just like everyone else—and try to do the best that I can. I continue to do good things and hope that people will benefit from that—that's my greatest desire."

NOTES

1. Young, Brigham, *Journal of Discourses*, vol. 14 (London: Latter-day Saints' Book Depot, 1854-86), 83.

Throughout her life, Kim Buhler, like most people, has aspired to be a contributing member of society and to make a difference in both her family and the world. Also, similar to most people, there have been obstacles standing in her way. One of her most difficult challenges was being comfortable with her Asian background in a predominantly Anglo society. Today, Kim—a dedicated wife, mother, and attorney—is proud of her ethnic heritage and the life experiences that have made her the person she is today.

At the age of four, near the end of the Vietnam War, Kim immigrated to the United States with her Asian mother and American stepfather (who was the only father she knew, since she lost her biological father during the war). She distinctly remembers the animosity her young American classmates had toward her. Although she now realizes how they felt and sympathizes deeply with those who lost family members in the war, it was difficult as a young child to be the source of their sorrow and contempt. During these early impressionable years, she decided that she could not be both Asian and American at the same time. She promptly forgot her native language and claimed to be "American" to anyone who asked her nationality. Unfortunately, she also felt that to be a good American, she needed to ignore, minimize, or forget her past heritage. Thus, the challenge of living with both her Asian and American backgrounds became a life-long struggle.

In 1990, Kim decided to defer her studies at Brigham Young University (BYU), where she had received leadership, academic, and Sterling Scholar scholarships, to serve a full-time mission for The Church of Jesus Christ of Latter-day Saints. Interestingly, this experience would help her appreciate her Asian heritage more. Kim was called to the Hong

Kong Mission. Upon receiving her mission call, she had mixed feelings. She had spent her life avoiding her Vietnamese and Chinese heritage, afraid embracing it would make her less American. In spite of that, in a concerted effort to accept her heritage, she had earlier lived in the Chinese Language House at BYU. Still, Kim always questioned whether she really was a true Asian, since she couldn't seem to bond with the customs, beliefs, or activities of her Vietnamese and Chinese ancestry.

Kim did go to the Hong Kong Mission but remembers feeling embarrassed since English, not Chinese, was her native language. Eventually, she mastered the language, and, like most missionaries, came to love the people and the culture. Kim's mission helped her learn about a culture she had little interest in and knowledge of during her youth. The love she developed as a missionary for Hong Kong and its people translated into love for her own ancestry. "I'm Vietnamese, Chinese, and even a little French. And finally," she says, "I was okay with that. It didn't diminish my *Americaness* by embracing my Asian roots." Inspired by her mission, Kim returned to BYU and graduated in 1992 with her bachelor's degree in international relations with a Chinese language emphasis and a minor in psychology.

Several weeks later, Kim enrolled in the J. Reuben Clark Law School. She graduated in 1995 after being a member of the BYU Law Review and the Trial Advocacy Team. She currently practices law part-time in Provo, Utah, at the Law Offices of Bradford and Brady, where she works on general litigation cases—most of her cases relate to immigration law. Her strong sense of patriotism and her understanding of the law allow her to help others establish themselves in the United States as she had done.

Although Kim loves her profession, she always puts her family before her prac-



Ric and Kim Buhler with their children (L-R) Joshua, Cassidy, Jared, and Jacob. Photo courtesy of Kim Buhler

tice. She is a full-time mother and wife. "I love the law—but it isn't my life," she explains. "The gospel, my husband, and our children are my life." Kim's values, her supportive family and friends, personal focus, motivation, and organizational skills help her to balance her life's goals.

Contemplating her life, Kim realizes that besides serving a mission in Hong Kong, starting a family has helped her realize the importance of accepting one's culture. She appreciates that her husband is very accepting of her culture and "actually has more interest in my genealogy and heritage than I do." Also, after having her first child, she began to understand the importance of teaching her children about both of their parents' heritages. Kim now participates with her husband and four children in Asian festivals and celebrations which she avoided as a child. They have also taken their children to Vietnam, Hong Kong, and Japan to show them where she was born and where both of them served missions. Sharing her heritage with the people that she loves most has helped Kim appreciate her own heritage.

As she grew up, Kim was filled with gratitude toward the veteran men and women who served in the Vietnam War. She thought that if she would "just be American" and live a contributing life, it would, in a very small way, thank the veterans for their sacrifice. Now she realizes that she can be both Asian and American, and, in doing so, can honor the Vietnamese countrymen who were not as fortunate as she was in coming to the United States. In accepting herself as she is—Asian American—Kim serves her family and the world around her more freely.

In the Light of Service:

Darold McDade

by
Isaura Arredondo

"Our education should be such as to improve our minds and fit us for increased usefulness: to make us of greater service to the human family."¹ The prophet Brigham Young gave this advice perhaps to encourage those with higher education to not only seek opportunities for wealth and recognition, but more importantly, seek opportunities to serve those among whom they live.

Darold McDade, a former student of Brigham Young University (BYU), has been able to live by the words of Brigham Young through the service he has rendered—not only to his family, but to the local community. His time at BYU allowed him to start his journey of service and determination that has led him to where he is today.

When McDade started classes at BYU in 1984, he was studying political science and had decided to come to BYU through the persuasion of his sister and aunt who had previously attended BYU. "Coming out of Elko, Nevada, I never thought I would end up at BYU, but something led me here." At the time, McDade was not a member of The Church of Jesus Christ of Latter-day Saints. "It was tough at first because I wasn't accustomed to the

SOAR 2001: A Quest For Hidden Potential

by Esther Barney and Carolina Núñez Hulet



As part of the historical downtown Salt Lake City tour, third session participants pose for a picture outside the Salt Lake Temple.



Hot and tired after a mountain hike, the first session SOAR participants gather for a group picture on top of Y Mountain.



At the beginning of each week, students had the opportunity to pose for a group picture. Here, second session students pose in front of the Eyring Science Center on BYU campus.

In his 1994 Inaugural Address, Nelson Mandela said,

*"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."*¹

Mandela was right. Each individual is powerful beyond measure. And that's what the Summer of Academic Refinement (SOAR) program is all about: helping multicultural high school juniors liberate themselves from their fears, discover the hidden potential that lies in each of them, and utilize their skills to succeed in life.

SOAR, sponsored by the Multicultural Student Services (MSS) department on Brigham Young University (BYU) campus, was created to help American minority students become aware of BYU opportunities and become competitive applicants for admission. For one week during the summer, students participate in a rigorous schedule testing their physical, mental, social, and spiritual strength. This year's program carried the theme *Spread Your Wings and Soar to New Heights*, and the activities ensured that students reached beyond their comfort zone and discovered the hidden potential within.

An Entertaining Welcome: The Beginning of SOAR 2001

As students arrived at each of the three one-week SOAR sessions, apprehension and excitement ran high. The 2001 participants included students from high schools all over the United States. Some came from as far away as Hawaii and Puerto Rico, while others drove only a few minutes to attend SOAR.

To get everyone feeling less reserved and ready for the fun and education the program offers, the SOAR Counselors and staff prepared an entertaining welcome show for the students. Kristie Gordon, SOAR Counselor, called

The 2001 SOAR Counselors worked long hours to ensure that this year's SOAR was a great experience for participants. L-R Front: Lisiate Koloapeava, Kyle Reyes, Kristie Gordon, Aaron Alsop, Steve Bramwell, L-R Back: Ruth Black, Alisha Pixton, Brooklynn Zendejas, Mark Dodd, Kelly Cline, Rachael Groves.



Photo by Isaura Arreola

the Multicultural Student Services staff members forward and introduced them to SOAR students by singing a light-hearted adaptation of a popular Disney theme song. Multicultural Student Services Director, Vernon Heperi, spoke to the students about SOAR's purpose: "SOAR is here to help you make a good decision relating to education." Heperi challenged everyone to ask themselves an important question: *Is BYU for me?*

After Heperi planted this question in the participants' minds, it was time to meet the SOAR Counselors. This year's counselors consisted of eleven BYU upperclassmen who spent weeks preparing for the three sessions of SOAR. Ann Marie Lambert, SOAR Coordinator, announced a special performance by "The Spice Girls—BYU Style!" The female counselors jumped onto stage, smiling and waving at a laughing crowd of students. After they performed, the audience was surprised to find out that the "Backstreet Boys" had also agreed to make a special appearance. The six male counselors, clad in various costumes, bounded onto stage and performed a carefully-choreographed number. Some of the audience tried to contain their laughter, while most of the audience couldn't help but burst out laughing.

Now the stage was set for the activities to follow. Most of the students had no idea what kind of memories, friends, and discoveries they would make in the next few days—a week of physical, mental, social, and spiritual growth.

SOAR 2002 (Summer of Academic Refinement)

SOAR Mission:

- To provide a rigorous college preparation experience that will prepare potential BYU students for college.
- To provide these students information on BYU colleges, majors, and services available to them.
- To assist students in becoming competitive BYU applicants.

Summer 2002 dates:

- June 24-29
- July 8-13
- July 15-20

Participation fee:

\$175.00

Qualifications:

- American minority descent: Native American, Latin American, African American, Polynesian American, or Asian American
- High school junior
- 3.2 G.P.A.

Contact information:

SOAR
BYU Multicultural Student Services
1320 WSC
Provo, UT 84602
801-378-3065
www.byu.edu/multicultural/SOAR



Photo by Isaura Arredondo

At the ropes course, a group of third session SOAR students learn to trust one another and work together to creatively solve problems and overcome obstacles.

The Vigorous Exercise Was Well Worth It: A Little Physical Growth

Each session, students participated in a ropes course on Monday night that encompassed all the aspects of physical, mental, social, and spiritual growth. The ropes course helped students in their problem-solving skills as they creatively conquered challenging obstacle courses. Each group considered a variety of different ideas before choosing a solution to the challenge. Along with this mental development, students gained spiritual development. The concepts learned during the ropes course were related to each student's personal life and to The Church of Jesus Christ of Latter-day Saints. Students also experienced social development as the experience built unity and friendship between students and counselors. It was surprising to see how a few hours of climbing trees, swinging on ropes, and solving puzzles together created many friendships. Matt Jimenez, a SOAR participant from Albuquerque, New Mexico, said, "It's only the first day, but I feel like it's the fifth!" Not only was the ropes course socially strengthening, but it also gave the students a taste of the physical growth they would gain during SOAR.

At the end of the day, some muscles were a little sore, but everyone was grateful for the experience; it helped many participants overcome fears and stretch themselves toward things they never thought possible. SOAR student Christine Dang from Salt Lake City, Utah, said, "At the ropes course, I did something I [would have never done], ever." By the end of the evening, everyone was excited to continue learning. Students who weren't sure why they had come to SOAR were now finding out why.

The hike up Y Mountain during mid-week proved to be even more challenging and fun. Everyone hiked at his or her own pace, talking and getting to know each other along the way. One student, somewhat discouraged, stopped to catch her breath and suddenly caught site of the valley below. Her discouraged look changed to determination, and she said, "It's a gorgeous view!" Water bottles and cameras in hand, the group reached the large "Y" painted on the side of the mountain where they enjoyed the breath-taking scenery and cool breeze. Everyone agreed that the

Applying to BYU—Are you ready?

by Lynette Roberson

Thirty years ago, a student with average grades could get into Brigham Young University (BYU) with no problem. In fact, the required GPAs were much lower a generation ago than they are today; for men, the required GPA was 1.78, and for women, it was 2.37 (there was more competition for women). However, admission requirements have changed dramatically since then. In the 1970s, the Church began capping the number of students admitted to BYU and eventually added ecclesiastical endorsements, ACT scores, college preparatory courses, and extracurricular activities as admission criteria.¹ The standards for admission to BYU are constantly evolving, and students hoping to attend BYU in the future need to be aware of them. Presently, there are six areas of evaluation (listed here in order of importance) in the admissions review:

Ecclesiastical endorsement

This is the most important factor in the decision. Applicants must be endorsed by their local ecclesiastical leaders to even be considered for admission to BYU.

High school cumulative GPA

Applicants should have a B+ average (3.4-3.5 on a 4.0 scale) for grades 9-12 to be considered competitive.

ACT/SAT score

Students should score at least in the mid-20s to be considered competitive.

College preparatory courses

Fifty to sixty percent of a student's high school courses should come from the following areas: English, laboratory science, mathematics, history, foreign language, and literature. For students who also want to be competitive for university scholarships, seventy percent of their courses should come from these areas. These courses do not necessarily have to be advanced placement (AP) courses or honors courses, but they are advantageous in the admission process.

Seminary attendance

Contrary to popular belief, it is not a requirement to have completed four years of seminary to be considered for admission to BYU. However, each year completed is advantageous to the applicant in the admission process.

Extracurricular activities/special talents or characteristics and essay

Students are evaluated on their experiences related to service and leadership, on special talents or characteristics, and other unique traits that make them stand out—through their extracurricular activities and personal essays.

Although nearly 73% of last year's 8,340 freshmen applicants were accepted to BYU, being admitted is a much more competitive and detailed process than it was in the past. Multicultural Student Services' Coordinator of Recruitment, Lisa Muranaka, encourages students to begin early in preparing to attend BYU.



Photo by Isaura Arredondo

Second session SOAR participant Roberto Lopez from Connell, Washington, climbs a wall at the ropes course. The course not only gave students a chance to work as teams, but it taught them how to encourage each other through individual obstacles.

"Begin in junior high—8th grade at the latest—because beginning 9th grade, everything you do counts." She recommends that students take challenging college preparatory courses as soon as they are offered and work hard to maintain a good grade point average. Muranaka also advises students to take the ACT at least once during their junior year to help them identify the subjects into which they should put more study effort. Besides being prepared academically to attend BYU, students must also be spiritually and socially prepared. They should regularly attend Church meetings and seminary classes and participate in extracurricular activities whenever possible.

According to Muranaka, formerly the Multicultural Coordinator for BYU School Relations, multicultural students who are admitted to BYU seem to be well-prepared in all these areas but sometimes struggle with their cultural identity. "When students leave home to come to BYU, they arrive on campus and begin to establish a new identity," Muranaka observes. "If they don't truly understand who they are, where they come from, and where they want to go, they are often uncomfortable here. Then, they may develop hostile attitudes toward others who they suspect don't understand them, when often it is they [the students] who don't understand themselves." Muranaka acknowledges, however, that multicultural students face many challenges as minorities on campus. She encourages students to begin learning about their cultural uniqueness before attending BYU. With self-confidence and maturity, students will make easier transitions into the BYU community and find more opportunities to make positive changes on campus.

Finally, to students who do not presently meet BYU's admission requirements, Muranaka says that it's not too late. Students are always welcome to transfer credits from other accredited colleges or universities. "As long as they have at least 30 hours of college credit, their high school grades and ACT scores are no longer evaluated for admission," she reports. Admission requirements for transfer students are similar to those who apply as new freshmen: they need an ecclesiastical endorsement, at least a B+ grade point average, and at least half of their credits should be from general education classes. They are also strongly encouraged to attend Institute classes if they don't attend another Church school. In addition, transfer students, like incoming freshmen applicants, are eligible for university scholarships. Many students who choose to attend other universities first may later decide to apply to BYU, allowing them to eventually join the BYU community.

For students planning to apply to BYU, knowing the details of the admission process can be comforting. They can prepare early to be competitive applicants and prove themselves to be well-rounded individuals who would be an asset to BYU. As the past thirty years can attest, admission requirements will continue to change as long as there are masses of young people who want to participate in the BYU experience. Those applying in the future should stay abreast of these changes and be prepared to compete with other gifted applicants for the opportunity to be admitted to BYU.

NOTES

1. "Admissions and the new BYU student." Newsnet, 16 February 2001. (<http://newsnet.byu.edu/?story=13577>).



Maria Stewart from Boca Raton, Florida, and Jennifer Akee from Lakewood, Washington, session three participants, look over the SOAR Challenge packet. The SOAR Challenge gave students the opportunity to learn about some of the services offered on BYU campus, as well as places to have fun.

vigorous exercise was well worth it. After taking many photos and listening to a wonderful devotional, the students hiked back down—at a much faster pace than going up!

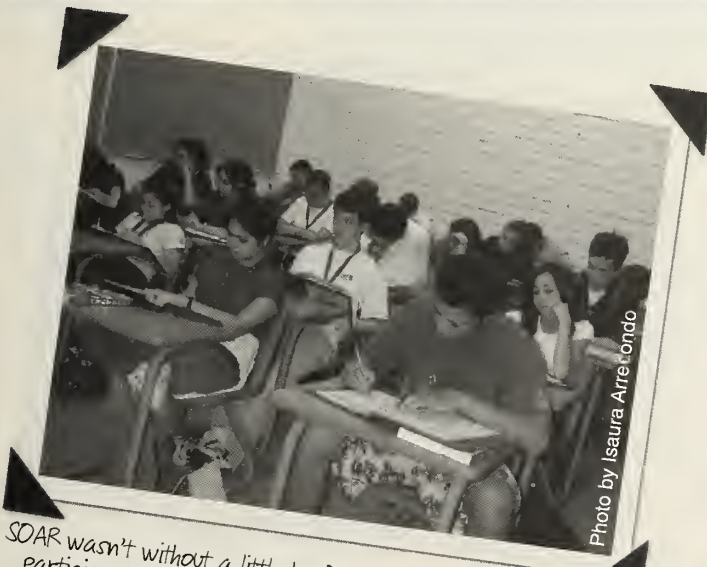
The SOAR Challenge was also physically taxing. The students were divided into groups, and each group received a different challenge: a list of tasks that a typical BYU student might need to do. Everyone began to realize exactly how big the BYU campus was when they had to run across campus in team competition.

The Academic Realm of Development: A Little Mental Growth

The students' minds worked just as hard as their muscles did during the week. Because SOAR stands for Summer of *Academic* Refinement, the program focuses mainly on the academic realm of development. Various classes and workshops helped students in many ways: explained the history and heritage of BYU, informed students about different educational and career paths, taught study skills, demonstrated what a typical college class was like, and helped students set goals.

On Tuesday, the students filled out a questionnaire that helped them decide which fields of study and careers they were interested in. They were also instructed on what kinds of factors to consider when choosing a major. Then on Thursday, the SOAR students toured academic advisement centers of the majors they had selected on Tuesday. Students learned a little bit more about what requirements they must fulfill for specific majors and began to understand more about the major.

Because one of the most intimidating and stressful aspects of college life is the ever-looming midterm or final exam, the SOAR program offered a workshop that discussed how to study and take tests. Here students learned about everything from attending class every day to getting a good night's rest before a test day. The most emphasized point was that if students have a good attitude about what they are learning—if they realize that the knowledge they are gaining will not only help in this life, but also in the next—it will be easier to study and retain knowledge. Students



SOAR wasn't without a little hard work. These second session participants work hard in one of the many classes offered throughout the week.

left the workshop understanding a little bit more why academic learning and growth is so important and why *"the glory of God is intelligence."*²

A series of tours that took place on Tuesday gave students an opportunity for hands-on academic growth. The students were divided into five groups, each group visiting two labs. The tours included the Newsnet Newsroom, the Biofeedback Laboratory, the Brain Instrumentation Lab, and the Visual Arts Laboratory. Students used lab equipment and learned about the tasks that different pieces of equipment could accomplish.

Because college isn't just about fancy equipment and lab work, the students also visited various classes on campus. It is important to know what a college class is like as they are very different from high school classrooms. Students realized that classes may have many students, teachers may not be too entertaining, and class periods may seem long. They also learned that the professors on campus are experts in their fields and have a great deal of knowledge and information to offer an attentive student.

An important component of the SOAR program is ACT preparation. DesiRae Deschine from

Window Rock, Arizona, was especially grateful for this aspect of SOAR: "I think it's really educational. It's helped me a lot with the ACT. You [need] to push yourself to do better, and that's what it's [SOAR] helping us to do." During SOAR, most students attended an ACT preparation course every morning for two hours. Each class focused on one of the four sections of the ACT: English, Reading, Math, and Science Reasoning. By the end of the week, students felt prepared to take the ACT on Friday morning.

Those who had taken the ACT before coming to SOAR and did not wish to improve their score took part in a series of pre-engineering workshops throughout the week. The classes taught some basic engineering skills and culminated in a final project. Andrew Aedo from Hollister, California, participated in this engineering workshop—his favorite part of SOAR was making chess pieces out of tin.

After the engineering and ACT classes ended, everyone relaxed and



Third session student Tia Smith from Los Angeles, California, plays her guitar for fellow students at the Latin booth during the Cultural Sharing Night.



Above: First session SOAR students learn about brain waves and other neurological phenomena from a graduate student at the Biofeedback Lab. The campus tour helped students learn about the different majors BYU has to offer.



Right: Part of the Cultural Sharing Night included some dance instruction. First session SOAR students learn a traditional hula.



Campus tours gave students an opportunity for hands-on experience with some of the majors. Left: third session participants learn about the different chemicals used in food science at the BYU Food Lab. Right: Bekah Black, third session participant from Sandy, Utah, works with a TV camera in the KBYU Studio.



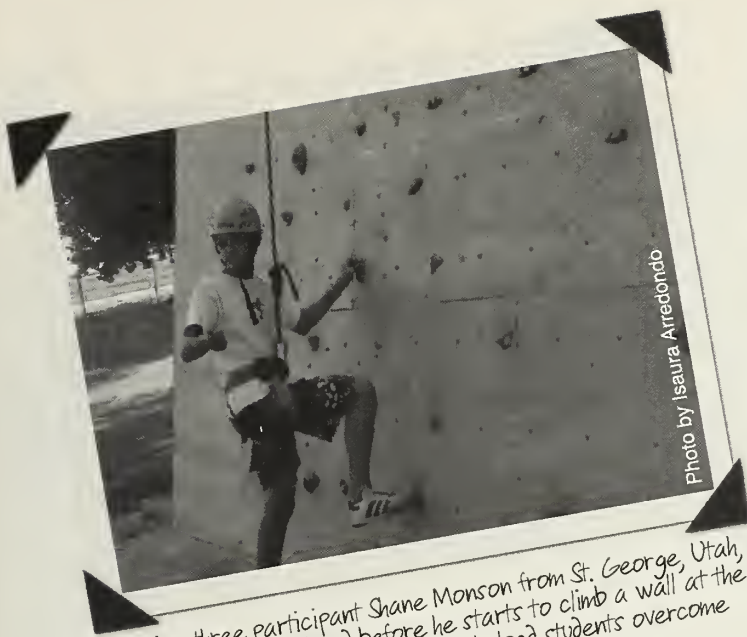


Photo by Isaura Arredondo

Session three participant Shane Monson from St. George, Utah, waits for the go-ahead before he starts to climb a wall at the ropes course. The ropes course helped students overcome obstacles individually and as a team.

enjoyed the last few hours left in the week. The students were anxious to spend time with the great friends they made at SOAR.

Don't Be Afraid of What Others Think of Us: A Little Social Growth

For most of the students, making new friends was pretty easy as they realized how much they all had in common. DesiRae Deschine said, "I love the way that we're all connected because of our religion, and it's so cool because we just talk about it, and we don't have to be afraid of what other people think of us." Students would have been content to just hang out with their new friends, but they had very little free time to do so. In fact, the lack of free time was one of the most common complaints about SOAR! But as one student said, they had come to learn.

Despite the fact that the rigorous schedule didn't leave much free time, participants still had opportunities to grow socially. Each week, students had the chance to participate in a cultural evening. With "airplane tickets" they moved to various booths learning about different cultures the Multicultural Student Services office represents. Each student was asked to bring an item from home that represented his or her culture. During the evening, each student explained the item's significance to the group as they "traveled" from culture to culture. BYU college students were also available to answer questions about the various cultures. Whether the students were learning how to use chopsticks or the significance of the Indian Hoop Dance, they grew socially as they shared their cultures with each other.



Photo by Isaura Arredondo

Following the Y hike, students heard a mountain-top devotional given by Ken Sekagapetewa. These second session participants enjoy the beautiful view of the valley as Ken discusses the importance of temples.

SOAR participants also socialized with BYU students during the student panel session. Armed with questions about college, the SOAR students learned college can be a lot of fun—despite any difficult transitions they may encounter their first year. The multicultural college students on the panel answered general questions relating to college life, as well as questions specific to multicultural students. But the most common tip they gave was for the students to become involved and take the opportunity to learn about different cultures while in college.

By Friday night, participants were ready to just socialize with each other. Following the ACT test, students were able to unwind and socialize with their new friends at a dance. With all sorts of cultural music—such as Salsa and Polynesian—students let loose and had fun for a few hours before they parted Saturday morning.

It Was Very Influential: A Little Spiritual Growth

In addition to the social growth, participants had numerous opportunities to grow spiritually. Programs at BYU are never lacking in the spiritual aspect, and the SOAR program was no exception. Participant Gisela Pomaes from Puerto Rico said, "What I think about SOAR is that it's really great because they influence you in the educational side, studying so you can get into college, get a good education; but they also involve the spiritual side—always stand with your Heavenly Father, always be grateful for the things He does for you, and always keep that in mind so when you go to college, it [will] help you a whole lot."

Students also attended a university devotional where they heard from speakers on various gospel subjects.

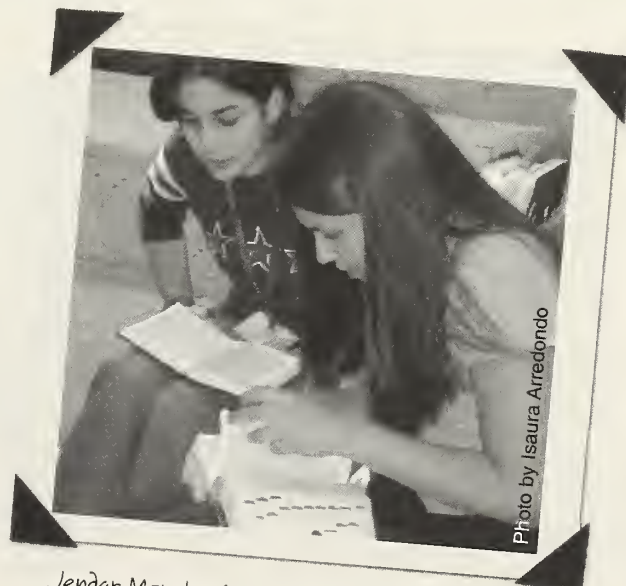


Photo by Isaura Arredondo

Jendar Morales from San Juan, Puerto Rico, and Araceli Rios from San Juan Capistrano, California, third session participants, join in a group devotional.



Photo by Esther Barney

Session three participants work together to complete a challenge at the ropes course. The ropes course taught students how to rely on and trust one another.

The devotionals helped students feel the spiritual side of BYU. In addition, students participated in nightly small-group devotionals with their SOAR Counselors to ensure they would feel the influence of the Gospel of Jesus Christ during their visit to BYU. Following the hike up Y Mountain, students were treated to a mountain-top devotional. From the “Y,” students enjoyed an immense view of the valley that extended from the Provo Temple to the Timpanogos Temple—a point reiterated during the mountain-top devotional. Students were encouraged to look to temples to get away from the world. Scriptures were cited showing how mountains were used as temples by ancient prophets. Students were also encouraged to reach their full potential as one of the counselors shared a story of an eagle who struggled to find its potential. The trek to the “Y” was also compared to life—students were admonished to find goals, keep them in mind, and not give up at any cost. The impact of the mountain-top devotional was explained by participant Alex Piñon from El Paso, Texas. “The view . . . just made you look back on your life . . . made you want to change for the better.”

The major spiritual activity of the week was a trip to downtown Salt Lake City and Historic Temple Square where students had the opportunity to see the new Church film *The Testaments of One Fold and One Shepherd*. Gisela Pomales said, “Once you get here [Temple Square] you just get this peaceful feeling inside, and it’s really wonderful to be able to see the temple and to be around so many people that

believe the same things you do, have the same standards, same beliefs; it’s really great.” After a few group pictures, the crowd ventured to the Joseph Smith Memorial Building just in time for the film’s showing. Following the show, emotions ran high as the crowd reverently exited the theater. SOAR participant Inoke Funaki from Laie, Hawaii, expressed his feelings of the trip as he said, “I really enjoyed going to the Salt Lake Temple because it was my first time and I really enjoyed *The Testaments*. It was very influential.”

Goodbye for Now: The Conclusion of SOAR 2001

As the week drew to a close, students participated in a *Goodbye for Now* activity on Saturday morning. Students placed spoonfuls of sand into a bowl and talked about what they learned from each other;

the counselors taught that each one of the students had brought something to SOAR in order to make the week great. They compared the bowl of sand to Zion, a place where different people come together and contribute their strengths to make it a success. As the activity ended, each student was presented with a portion of the sand—a reminder to take the experience home and share it with someone else.

Following the *Goodbye for Now*, students joined their parents for a closing brunch. Some of the students also had the opportunity to share their talents with the rest of the participants. MSS Director Vernon Heperi shared a few last comments with students about the expectations the MSS office staff has for them as they continue to work toward college. And as the time came to say goodbye, tears were shed by participants and counselors alike. Participant Christine Dang said, “I really



Photo by Esther Barney

Before viewing *The Testaments* film in downtown Salt Lake City, second session participants (pictured L-R) Marilyn Coronell from Orem, Utah, Gisela Pomales from Rio Piedras, Puerto Rico, Camilla Rose from Goodlettsville, Tennessee, DesiRae Deschine from Window Rock, Arizona, pose for a picture. For many of the students, this was their first time seeing *The Testaments* and Temple Square: excitement ran high before the show.



Photo by Esther Barney

As part of the closing brunch, some of the SOAR participants were able to share their talents with fellow students and their parents. During the second session, these young men shared their musical talents as they sang an a cappella number.

Starting Out

*Adapted and reprinted from
Eagle's Eye December 1998 pg. 29*

Parents are dropping off their college freshmen, students are finding their classes, professors are making syllabi—it's the beginning of a new semester. And for incoming freshmen, the semester opens a new epoch of life. Although moving into a new apartment and choosing fun classes can bring a wave of freedom, starting college is often an intimidating experience at first. Slowly, students realize that college entails increased responsibilities, and students begin to feel alone and overwhelmed. However, there are a variety of support systems in place to help in the adjustment to Brigham Young University (BYU). One of those support systems is the Multicultural Student Services (MSS).

To familiarize new multicultural students with the office, MSS has a specific meeting time scheduled during BYU's New Student Orientation when

students have a chance to interact with other freshmen—meeting some for the first time or renewing friendships made during the previous summer's SOAR sessions—and learn about the resources available across campus that will help them make the adjustment to BYU more quickly and feel like a vital part of the BYU community. The MSS orientation time is designed to help provide an easier transition from the students' family and high school life to the often-intimidating world of university life. The faster students become accustomed to BYU, the faster they will excel at their studies and become involved in campus activities and leadership.

At the beginning of the orientation, students will receive an MSS packet giving them a summary of the services provided in the office. They will hear a welcome by the MSS Director, Vernon Heperi, and then be introduced to the *Aims of a BYU Education*: intellectually enlarging, spiritually strengthening, character development, and lifelong learning and service. Informational presentations introducing campus resources such as tutoring services, open major

advisement, and student employment—as well as mini workshops on adjusting to the BYU culture, identifying campus clubs, and campus ecclesiastical units—are designed to help students feel more comfortable at BYU and start to feel it is their school.

The orientation is also an opportunity for students to be welcomed and greeted by campus administrations such as the Student Life Vice President and Dean of Students who may address the importance of the BYU Honor Code and the influence it will have on the students' lives. And, students have the opportunity to interact with all MSS office staff members who are committed to helping students succeed at the university.

Students feel reassured as they begin their semester with some of their questions answered. When new questions arise, students now know whom to ask. As the weeks, months, or even years progress, students can rely on the contacts and friends made in MSS. The office staff is interested in helping students get from day one, when things are a little confusing, to graduation.

don't want to go home. It was a really good experience to be around so many similar individuals." Participant Yazmin Montero from Biggs, California, also had similar thoughts: "I could stay another week, another month. It's been wonderful meeting new people of the same faith." Despite the tears, many participants were optimistic that this goodbye wasn't forever. It was merely a goodbye for now.

With the SOAR 2001 program over, those who participated can see the successes of the program. Students were stretched in ways they never thought possible as they grew physically, mentally, socially, and spiritually.

Katey Kalama from Claremont, California, said, "It's so much fun because they force you out of your comfort zone to help you reach your potential because every one has a common goal here." SOAR participants realized they are brilliant, gorgeous, talented, fabulous, and powerful beyond measure. They became liberated from their fears and discovered the beauty in those around them, as well as within themselves. Friends were made, students were strengthened, comfort zones were enlarged, and new heights were reached in a week that truly turned out to be a quest for hidden potential.

NOTES

1. Nelson Mandela, 1994 Inaugural (inauguration) Address.
2. *The Doctrine and Covenants* 93:36.

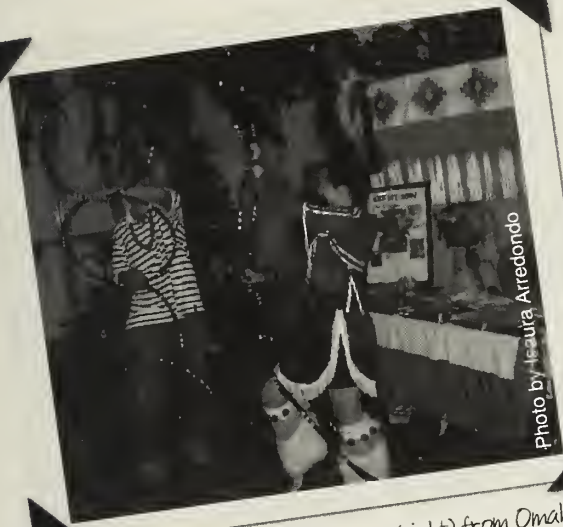


photo by Isaura Aredondo

BYU student Meredith Zendejas (right) from Omaha, Nebraska, teaches second session participant Jared Tutaga (left) from Anchorage, Alaska, the Indian Hoop Dance as part of the Cultural Sharing Night festivities.

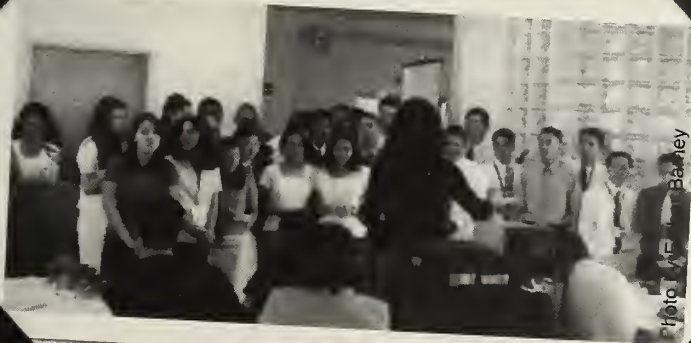


photo by Isaura Aredondo

The second session SOAR participants shed a few tears as they sang a special number thanking the counselors for all the work they put into SOAR.



Photo by Isaura Aredondo

Second session SOAR participant Charlotte Tateoka from Rancho Palos Verdes, California, and other second session participants, admire the view and listen intently to the counsel they received following the Y hike.

Traveling Correspondants on Assignment: Cultural Dance Across the World

by Esther Barney, Carolina Núñez Hulet, Lynette Roberson, and Marissa Touchin Roblin

"Phileas Fogg had won his wager, and had made his journey around the world in eighty days. To do this, he had employed every means of conveyance—steamers, railways, carriages, yachts, trading-vessels, sledges, elephants. The eccentric gentleman had throughout displayed all his marvelous qualities of coolness and exactitude. But what then? What had he really gained by all this trouble? What had he brought back from this long and weary journey?"

What, indeed. World traveling is something most of us would be interested in doing, but why? What would be gained or accomplished in everything that is put forth? Phileas Fogg, the protagonist in *Around the World in Eighty Days* by Jules Verne, became a world traveler for a handsome sum of money and perhaps a little self-satisfaction. But we propose becoming world travelers for another reason. Culture abounds throughout the world in ways that many of us don't fully appreciate or understand. Let us become world travelers for not only the satisfaction, but for the beauty and appreciation we can gain from the various cultures we encounter. And so we begin a journey, a journey of dances. Our quest is to learn about various cultural dances in an effort to gain appreciation for the differences that exist among us.

Monday, July 2—Today we began our travels close to home in the Midwestern United States—in Oklahoma—where we saw many people gathered to share and learn about different dances found among the American Indian tribes. We decided to go to a pow wow and saw various tribes

and tourists standing around in a circle to celebrate and enjoy each other's song and dance. As we inched our way through the crowd, we witnessed beautiful dancers dressed in colorful, traditional regalia. One of the dances we saw at the pow wow was the Butterfly Dance, also known as the Shawl Dance.

As soon as the Butterfly dancers started moving, we immediately noticed the dance's swift and graceful movements. The Master of Ceremony explained the legend of the dance. The legend begins with a butterfly who mourns the loss of her mate during a battle. To express her

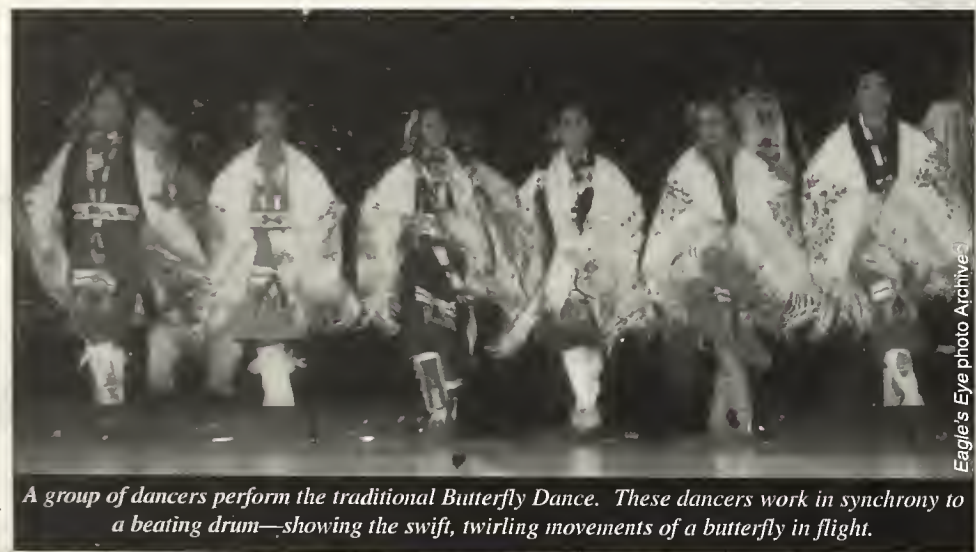
the edges accentuate the dancers' graceful movements as they step to the beating drum. The dance steps include many fast moving twists, kicks, and twirls. The Master of Ceremony told us that the extremely strenuous movements represent the transformation of a caterpillar emerging from a cocoon into a beautiful butterfly in flight. An accomplished Butterfly dancer will almost seem to float and flutter around like a butterfly.³

Today, the Butterfly Dance is performed in pow wows to celebrate renewal in lives, new beginnings, and new seasons; it is a favorite of the crowds during pow wows.

Friday, July 6

We arrived in the Mexican countryside during a busy festival celebrating the Christian holiday of Corpus Christi. A large tree trunk drifted by on the shoulders of a huge crowd. The edges of the crowd reached out, hoping to touch the tree which was stripped of its branches and wrapped with a

rope to make the tree easier to climb. The trunk served as the center of the famous *Voladores* dance. The word *Voladores*, which means "flyers" in Spanish, describes the dancers who courageously perform the same dance their forefathers performed before Columbus's voyage.⁴ One of the dancers explained that in order to perform the dance, a 70-90 foot tree trunk is taken from the forest and made into a pole.⁵ A small revolving platform is secured to the top of the pole, and another platform is suspended from the top of the pole so that it hangs just below the top platform. The pole is then erected in the center of a plaza.⁶



A group of dancers perform the traditional Butterfly Dance. These dancers work in synchrony to a beating drum—showing the swift, twirling movements of a butterfly in flight.

Eagle's Eye photo Archives

We watched anxiously as five men, dressed in beautiful costumes, climbed the pole; four were secured to the pole by a rope tied to their waists.⁷ These men remained on the lower platform, while the fifth reached the very top and stood on the platform. When he began a ceremonial dance, the crowd cheered between suspenseful gasps. Suddenly, the four men on the lower platform jumped from the pole and swung around the pole as the ropes tied to their waists unwound from around the pole.⁸ Each man revolved around the pole thirteen times before doing a somersault and landing gracefully on his feet.⁹

One of the *Voladores* dancers explained that they have little or no memory of how the dance originated, nor do they have a firm understanding of what the dance means.¹⁰ However, he hypothesized and told us that the thirteen revolutions around the pole represent the pre-Columbian concept of time. The revolutions symbolize the thirteen years in the four epochs of a full fifty-two year cycle.¹¹ The dancers also represent birds that are dedicated to the sun and fly along with the four winds toward all four cardinal points.¹² He continued to tell us that although the dance originally did not have Christian significance, it is now often performed to celebrate Christian holidays.

The dancer told us the symbolism and details of this dance vary with region because the dance is centuries old and existed among various Middle American tribes. When the Spanish arrived, the dance became less practiced, but its influence continued. In fact, the Spanish built a bullring in the seventeenth century and named it *El Volador*, commemorating the many flyers who had flown over the area.¹³ The site of the Supreme Court building in Mexico City once also served as a flying

pole plaza. It later became the Market of the Flying Man. A pole used for the *Voladores* dance remained there until the base rotted and it fell.¹⁴ Unlike the poles used in this dance that eventually die, the *Voladores* dance continues to thrive. As we left Mexico, we were amazed at the courage and dedication the *Voladores*



Four Voladores dancers swing around a traditional Voladores pole. A remnant of ancient indigenous cultures that thrived on the American continent, the Voladores dance is probably the oldest dance still practiced in Mexico.

celebration. Our translator and tour guide told us that the brides-to-be, called *Obitun*, had been preparing for days before the final ceremony (*Obitun* Presentation Dance) in which the brides would be formally presented to their community as new women prepared for marriage and motherhood. To the Yoruba, marriage is not simply a commitment between two people; it is the joining of two entire families (including extended members).¹⁵ The guide explained that the Yoruba believe "a successful marriage is . . . [a] means towards a successful community," so the entire community has taken part in preparing the candidates for married life.¹⁶

Throughout the week leading up to the Presentation Dance, the *Obitun* have adorned themselves in elaborate wrappers, many neckbeads, and brass bracelets. Our tour guide mentioned that not only does the weight of the attire make it difficult for the dancers to move, but it symbolizes marriage and family life. By wearing the costume, the *Obitun* are reminded that "marriage is a heavy state, yet no one allows herself to be crushed by it."¹⁷ He continued to tell us that as the *Obitun* are presented at the final ceremony, they exhibit their mastery of wearing the weighty apparel and express their willingness to accept the responsibilities of a wife and mother.

The ceremony began this afternoon, when the *Obitun* paraded around the town showing off their new identities and dances they learned during the week. At dusk, the *Obitun* gathered in the town

dancers had, and we hoped that our future travels would be as enlightening as they were in Mexico.

Wednesday, July 11—As we arrived on the western coast of Africa, we saw the Yoruba people in southwestern Nigeria preparing for a traditional Yoruba wedding

square to await their formal presentation to the community. They entered the arena and assembled themselves for the performance. Another young girl (not a bride-to-be) entered carrying a stack of plates about one foot high, which the *Obitun* later used to demonstrate their excellent coordination

Photo courtesy of Antonio de la Cova

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and body control. The stage was set, and the performance began with the salutation.¹⁸

The guide explained that in the salutation phase of the dance, the *Obitun* express gratitude to those who have supported them through each rite. The body movements during this part of the dance were very gentle and solemn. The *Obitun* stood erect, swaying slightly to the music and, at appropriate moments, made small gestures of appreciation toward parents and other elders. As this portion of the dance drew to a close, the more festive phase—called the *Obitun* Performance Proper—began.¹⁹

The guide continued to tell us that the *Obitun* Performance Proper proceeds with a dance demonstrating acceptance of adult responsibilities. In this dance, the *Obitun* dancers showed off their beauty, drawing attention to their elaborate dress and adornments. Next, the *Obitun* presented the highlight of the show. The music increased in tempo, and the *Obitun* showcased their coordination and grace by executing quick, complex dance steps. The *Obitun* took turns meeting the aforementioned plate carrier and received a stack of plates to balance on the head, chest, or nape of the neck. As the music's tempo (and the tension of the performance) increased, each woman balanced the plates on her palms and began spinning around to the music. She continued spinning for about a minute, and in the height of her performance, stopped and reversed directions—all without dropping the plates. As she ended her turn to "dance the plates,"²⁰ the *Obitun* dancer returned the dishes to the plate carrier and rejoined the other dancers without missing a step.²¹ We were told that by completing this incredible dance, the dance of commitment, a young woman shows how she will balance her new adult roles in society—"as lightly and as cheerfully as she dances."²²

We left the African coast feeling very enlightened and fulfilled in our journey to this point. The next few days will be spent in Japan, where hopefully our knowledge of culture will continue to increase in the same manner as it did in Oklahoma, Mexico, and Africa.

Monday, July 16—Reaching the coasts of Japan, a fellow Japanese passenger told us about dancing always being a part of

Japanese culture. Dancing began as a way to pray for good crops, to end epidemics, or to lure beasts toward hunters. He explained that ancient dance was also used as part of various rituals to petition for help in their labors.²³ He explained that *Kabuki* dance is a broad category of Japanese dance. This type of dancing began in the seventeenth century by a shrine maiden named Okuni, who brought her unique dance style to Kyoto. Today, it has developed into a highly sophisticated type of theater.²⁴ *Kabuki* is the most common form of classical Japanese dance and translates literally to mean "song," "dance," and "act," all at the same time.²⁵ Our new friend told us *Kabuki* dances are about grand historical events or the everyday life of people in the Edo period (1600-1868), enveloping a number of different types of dances.²⁶ He directed us toward a traditional Japanese theater to see a performance of one such dance, the *Kagami Jishi*. It is one of the many "lion dances" in Japanese culture.

The *Kagami Jishi* was written by Kukuchi Ochi and was first performed in 1893. It has become one of the most popular and well-known dances in *Kabuki* theater. To the untrained observer, the dance seems to have very little significance. Fortunately, with the help of a printed program, we read that the story of the dance portrays the rich Japanese culture and demonstrates how highly regarded the lion is in this culture.

The dance began in the hall of a large castle where the lead character, Yayoi, a woman servant, was performing a dance. The scene took place during the New Year Season, and by tradition, there were two toy lion heads on the shelf in the hall to honor the festivities. Yayoi started a very slow, simple dance with fans, but she soon became very curious of the lion heads.²⁷ She went over to the toys and picked one up. In the program, it explained the nature of the lion heads, being made so that they act as a type of puppet. With a hand, an actor can make its mouth open and shut. Yayoi was holding one of the toys and became possessed by the spirit of the lion. She began to dance as the incarnated spirit of the lion.²⁸ Yayoi couldn't control the lion head, and it began to chase after two butterflies that appeared in the hall, drag-

ging Yayoi along with it. Yayoi soon emerged in the form of a male lion and danced with its long, magnificent mane thrashing on all sides. The program explained that dancing with the mane takes an immense amount of skill and the dancer must coordinate waist and shoulder movements to maintain balance.²⁹ We were all amazed at the dancers skill in twirling the mane effortlessly. The dance continued in a very dizzying manner, ending with the butterflies flitting around the lion. The final pose in the dance required the dancer to lift one leg as the curtain closed. This pose was very difficult, due to the vigorous dance that had proceeded it. Both major roles in the *Kagami Jishi*, Yayoi and the lion spirit, were played by the same actor, and required great skill to give the wonderful performance we saw.

As we head towards our final stop, we hope that our time in Hawaii will also be helpful in enlightening us in gaining appreciation for the culture around us.

Friday, July 20—Today we reached our final destination: the Hawaiian Islands.



Photo courtesy of Marnie Weeks

This hula dancer shows the motion for "pua," meaning "flower." However, pua also means "people" or "children of a place." In the song Kaulana Na Pua, it is used to describe the people of Hawaii, symbolized by the image of a flower.

As part of our sightseeing, we went to a traditional Hawaiian Luau. We met a *Kuma Hula*, a *hula* master, and he explained the significance of the *hula* dance in the islands. He told us that King David Kalakaua, Hawaiian monarch from 1874-1891, said, "*Hula* is the language of the heart, and therefore the heartbeat of the Hawaiian people."³⁰ Prior to the time of King David, *hula* dance had been abolished for over twenty-five years. When Christian missionaries came to the islands, they saw the dance as vulgar—a viewpoint which resulted in its abolishment.³¹ But, during his reign, King David brought back the *hula*, earning him the title of the Merry Monarch.³² The *Kumu Hula* explained that the festivities we were to attend were part of the Merry Monarch Festival held yearly in honor of King David.

Before the *hula* began, the master told us that in ancient times *hula* dances were used to celebrate good fortune, pay respect to the Hawaiian chiefs, and thank the gods for helping the islanders.³³ The *hula* dance was also used as a type of communication in the Hawaiian Islands. Because the Hawaiian people didn't have a written language until the nineteenth century, the *hula* and the *mele* (the song) were passed down for generations by memory instead of by history books.³⁴ Therefore, *hulas* are full of meaning that portrays the history and legends of the Hawaiian people.

As the festivities began, we heard a song known as the *Kaulana Na pua*. The words described how the Hawaiian kingdom was overthrown and annexed to the United States in 1898. The *Kuma Hula* told us that at the time, the people begged Queen Lili'uokalani (King David's successor) not to give up the kingdom, but it was too late by that point. He explained that the song was written by Ellen Wright Prendergast in response to the upcoming annexation to the United States. Members of the Royal Band came to her on strike asking her to write a song of rebellion. They refused to follow anyone but Queen Lili'uokalani. The song was written as an expression of their cause. For this reason, it is also known as "*Mele Aloha Aina*," which translates to mean "Patriot's Song."³⁵ The lyrics of the song were strong, reflecting the feelings of frustration

that must have enveloped the Hawaiian people at the time. The first stanza states:

*Kaulana na pua a'o Hawai'i
Kupa'a mahope o ka 'aina
Hiki mai ka 'elele o ka loko 'ino
Palapala 'anunu me ka pakaha.*

The *Kuma Hula* told us that the words translate as, "Famous are the children of Hawaii, Ever loyal to the land, When the evil-hearted messenger comes, With his greedy document of exhortation."³⁶ At one point in the song, the local Hawaiians became very excited and emotional. We asked the *Kumu Hula* what *Mahope makou o Lili'ulani* meant. He explained that it meant they were behind the Queen and the words had reminded the locals of their proud heritage.

As the song ended, we asked the *Kumu Hula* why there wasn't a *hula* with the song, like the other performances of the show. He explained that although there is a dance to the song, it is not usually performed in public. Many *hula* masters believe that dances shouldn't accompany the song because it is, in a sense, a dirges. On the other hand, sometimes it is done in a very tasteful way and it adds to the power of the song. Although the Hawaiian people are very loyal to the United States today, the song has become an important part of their history because it reminds them of the overthrow of their monarchy and renews the awareness of the sovereignty movement. It has also become an anthem for Hawaiians proud of their heritage.³⁷

The *Kaulana Na Pua* has become a reminder of the historical event of the annexation of Hawaii to the United States cherished by all native Hawaiians. So whether it is to tell a legend, communicate with one another, or to pass on the history and genealogy of a people, *hula* is truly the heartbeat of the Hawaiian people.

Tuesday, July 31—Returning home, we realized we had been culturally enlightened in our journey around the world, learning to appreciate different cultures. Former Dean of Religious Education at Brigham Young University, Robert J. Matthews, said, "Places and names are just words and marks on a map—until you've been there, and then they become cultural and descriptive terms, even definitions,

instead of just names."³⁸ Oklahoma, Mexico, Nigeria, Japan, and the Hawaiian Islands are not merely words or marks on the map, but are real places flourishing with unique cultures. Through our journey of dances, they became culturally descriptive definitions of the beautiful differences that exist among us.

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EDWARD S. CURTIS

A *Shadow
Catcher*

AMONG THE AMERICAN INDIANS

by Marissa Touchin Roblin



Curtis was intrigued by the strong relationship Southwestern Indians had with their ancestral land. In this photo, Curtis photographed a group of Navajo Indians traveling across Canyon de Chelly.

This image belongs to the Public Domain

Who was Edward Sheriff Curtis? Why is he still an important figure in the eyes of those who value his work? Those were my first questions when I heard of this man. As I learned more about the contribution he made in documenting and photographing the American West, my interest in his work stirred many emotions in my heart.

I remember my first impressions of Curtis's photography. As I recall, I saw a beautiful print entitled *The Kutenai Duck Hunter* which showed an Indian man in a canoe gliding through some brushes on a calm lake. Curtis gave me a way to take a glimpse of the North American Indians' traditional, yet almost forgotten, way of life. I remember feeling solemn, proud, and respectful of my native heritage as I observed the striking image. Curtis's other prints peaked my curiosity and interest in the photographer himself. The more I learned about this man, the more I appreciated his work. I feel it would only be right for others to learn more about Curtis's life to fully appreciate his work.



Special Collections, Harold B. Lee Library, BYU. (This image belongs to the Public Domain.)

Curtis not only photographed the American Indians, but their artwork as well. This image reflects Curtis's artistic ability as a still-life photographer.

"The passing of every old man or woman means the passing of some tradition, some knowledge of sacred rites possessed by no other. . ."

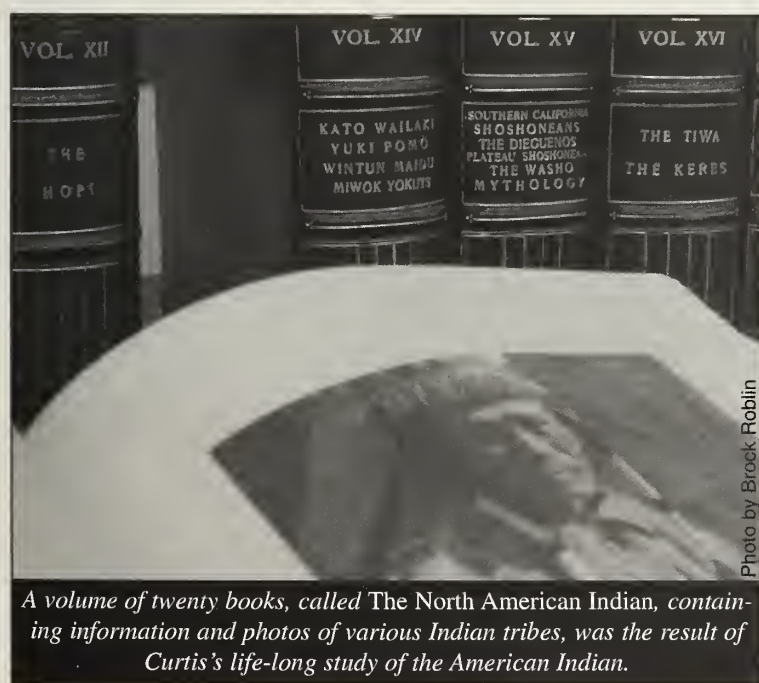


Photo by Brock Roblin

A volume of twenty books, called The North American Indian, containing information and photos of various Indian tribes, was the result of Curtis's life-long study of the American Indian.

Curtis spent thirty years of his life documenting the traditions, cultures, and languages of more than eighty different Indian tribes in the United States and Canada. Through his extensive research, he produced *The North American Indian* which is a volume of twenty books accompanied by 1500 photogravure prints.¹ I am impressed by the dedication and patience Curtis must have had to achieve what he did during his life.

Known as an artisan, traveler, and historian, Curtis dreamed of documenting and photographing all known North American Indian tribes which still kept their traditional way of life in the early 1900s. He knew their way of life would soon vanish or be assimilated into mainstream American society. Curtis stated, "The passing of every old man or woman means the passing of some tradition, some knowledge of sacred rites possessed by no other; consequently the information that is to be gathered for the benefit of future generations, respecting the mode of life of one of the great races of mankind, must be collected at once or the opportunity will be lost for all time. It is the need that has inspired the present task."² This vision motivated Curtis to travel North America documenting and photographing the Indians.

Curtis was born on a farm near Whitewater, Wisconsin, in 1868 and grew up near Cordova, Minnesota. In 1887 Curtis and his father, Johnson, moved to the Washington Territory due to Johnson's poor health. It was there that

Curtis developed his love for the American Indians as he viewed them through the lense of his camera. Curtis fulfilled his dream of being a photographer when he mortgaged the family farm for \$150 to purchase a share in a photographic studio. He and his partner renamed the studio *Rothli and Curtis Photographers*. A year later he formed a partnership with Thomas Gupill and called the studio *Curtis and Gupill Photographers and Photoengravers*. During this time he began to learn more about fine portraits and engraving methods. Curtis and his partner developed new photographic techniques called gold tones and silver tints by experimenting with prints on a plated coat of gold and silver.³ They became the leading photographers in Puget Sound, Washington. Now that Curtis had his business established, he had more time to pursue his passion for photographing nature and neighboring Indian tribes.

One of his first American Indian portraits was of Princess Angeline, daughter of Chief Sealth, after whom the city of Seattle is named. Curtis always became familiar with and took interest in the people he photographed. He learned about Angeline's life: "She was getting old then . . . Angeline lived in a little house on the Seattle waterfront. I photographed her digging clams."⁴ He also wrote, "I gave her a dollar for each picture I made. This seemed to please her greatly and with hands and jargon she indicated that she preferred to spend her time having pictures made than digging clams."⁵ Curtis's friendly demeanor allowed him to continue photographing American Indians with their approval. Curtis and his friend, Duncan Inverarity, photographed other Indian tribes—the Quinault, Salish, and Makah Indians—on nearby reservations.⁶ Curtis exhibited and sold the prints to tourists who came to his studio. From the best works of Curtis, three prints known as *The Clam Digger*, *The Mussel Gatherer*, and *Homeward*, won the Grand Prize in a contest sponsored in 1897 by the National Photographic Convention.⁷ The contest was a turning point for Curtis. He gained popularity and fame throughout the country.

In the spring of 1898, during one of Curtis's many photography expeditions on Mount Rainier, he stumbled across a group of stranded individuals: among them was Dr. George Bird Grinnell, a known naturalist, writer, and lifelong friend of the Blackfoot Indians.⁸ Curtis led the group to his camp and provided them warmth from the cold and relieved them from hunger. Thankful that Curtis had saved his life, Grinnell invited Curtis to accompany the Harriman party on an Alaskan expedition the following year. The Alaskan expedition began on May 30, 1899, and was funded by Edward Harriman, a railroad tycoon.⁹ Curtis was the official photographer among the top scientists, hunters, packers, medical personnel, stenographers, and taxidermists who would spend two months on the Alaskan coast. There they would document and photograph new species of plants and animals. After unintentionally stumbling across primitive Indian dwellings, the group began to study American Indians as well. Many collected artifacts, along with Curtis's five

"I don't know how many tribes there are west of the Missouri—maybe a hundred. But I want to make them live forever—in a sort of history by photographs."

thousand prints, were later displayed in museums across the country.

Grinnell also opened many doors for Curtis to study the Blackfoot Indians.

Curtis trekked along with Grinnell, visit-

ing and photographing the Indians on the Piegan Reservation in Montana the following year. With Grinnell's help, Curtis was also able to photograph and take notes on the Sundance ceremony performed by thousands of Blood, Blackfoot, and Algonquin Indians who gathered to celebrate this complex ritual.¹⁰ Curtis told Grinnell, "I don't know how many tribes

there are west of the Missouri—maybe a hundred. But I want to make them live forever—in a sort of history by photographs. No, I mean in both photography and words, if I can write them. And if I can live long enough . . . I want to produce an irrefutable record of a race doomed to extinction—to show this Indian as he was in his normal noble life so people will know he was no debauched vagabond but a man of proud stature and noble heritage."¹¹

Intrigued by the Sundance ceremony, Curtis traveled to the Southwest ten days after his experience with the tribes in Montana. He visited the Hopi Indians of Arizona and found they maintained many ancient customs and ceremonies. He not only wanted to take pictures of the Indians, but he also wanted to write down their language, legends, songs, and myths. He was willing to learn about their culture, traditions, and ways of life, but first he had to live with the people to understand them and gain their trust. Most importantly, he wanted to become their friend. He wrote, "I never worked at them. I worked with them."¹²

The vision of his *American Indian* project heightened when Curtis had a surprising visit from Chief Joseph in 1903 at his studio. Because of Curtis's reputation as the leading portrait photographer in Washington, Professor Edmond S. Meany of the University of Washington came along with Chief Joseph and asked Curtis for a portrait of this famous war chief. Curtis wasn't only a perfectionist in his photography but he was also willing to listen and learn more about the person he was photographing. Curtis talked to Chief Joseph and stated that he was "the most decent Indian the Northwest has ever known . . . one of the greatest Indians who ever lived."¹³

In March 1905, during Roosevelt's inauguration, Curtis was invited to Carlisle, Pennsylvania, to photograph Geronimo, a Chiricahua Apache warrior.¹⁴ Capturing the fine details of these aged men through his camera, Curtis realized the Indian cultures were vanishing along with these men. This urged him to quickly take records of the vanishing Indians.

Curtis's expeditions to various Indian tribes were funded by his business. He also participated in many exhibitions and gave lectures to pay for his continuing travel. Because of the increasing expenses of his travel, Curtis searched for funding elsewhere. He wrote a letter to President Roosevelt asking for funding. Through President Roosevelt's support, funding was made possible. J. Pierpont Morgan agreed to finance Curtis's project for \$15,000 a year during the next five years. Curtis agreed to pay back the loan after publishing his work known as *The North American Indian* project.¹⁵

Curtis hired William Myers as his shorthand writer and Frederick Webb Hodge from the Bureau of American Ethnology of the Smithsonian Institution



What makes Curtis's photographs striking is the way he photographed Indian faces through the lense of his camera. In this photo, Curtis captured a Qahatika girl's innocence as a child.

This image belongs to the Public Domain



Curtis was drawn to Southwestern Indians because their culture and tradition was minimally affected by Anglo way of life. A Hopi priest is shown here in traditional regalia worn during a ceremony.

This image belongs to the Public Domain

as editor and ethnologist.¹⁶ Together, they traveled across North America, starting with the Indians in the Southwest and ending the project with the Indians in the Arctic. As his popularity grew among the American Indians, he became known as the Shadow Catcher. *The North American Indian* project lasted more than twenty years. Morgan's financial contribution covered only thirty-five percent of the total cost of the project. Curtis struggled financially between 1921 and 1930 because his *Indian* project was largely forgotten by the public.¹⁷ In 1952, Curtis died penniless and unknown.

Curtis stated, "the objective of *The North American Indian* was to depict all features of Indian life and environment . . . the young and the old, with their habitations, industries, ceremonies, games, and everyday customs."¹⁸ Although Curtis was known to have his American Indian subjects wear their traditional or ceremonial clothing, his prints clearly show his artistic ability as a photographer. The field-workers aided Curtis in collecting data from each tribe, including background information for each print. Curtis stated, "... by reaching beneath the surface through a study of his creation myths, his legends, and folklore, more than a fair impression of the mode of thought of the Indian can be gained. In each instance all such material has been gathered by the writer and his assistants from the Indians direct, and confirmed, so far as is possible, through repetition by other members of their tribe."¹⁹

Curtis was an artist who expressed his love for the American Indians through his passion for photography. No person has ever accomplished such a task as living among the American Indians to take documentation and photographs as Curtis did. His desire to capture the American Indian's life on camera is clearly evident in his work. He stated, "without this encouragement the work could not have been accomplished. When the last opportunity for study of the living tribes shall have passed with the Indians themselves . . . my generous friends may then feel that they have aided in a work the results of which, let it be hoped, will grow more valuable as time goes on."²⁰ This statement has become more true today with galleries, museums, and private collectors taking more interest in Curtis's work.



In the early 1900s, Curtis photographed Chief Joseph's dignified manner of strength, wisdom, and pride as a legendary leader in this portrait.

This image belongs to the Public Domain

For Curtis, his goal wasn't only to photograph the Indians' circumstances in the early 1900s, but to preserve their customs and traditions that hadn't been exposed to modern America. His dream was to capture the American Indians through the eyes of a friend and a brother. As a Native American, I've found a way to observe and study the artistic pictures taken of the American Indians through Curtis's work. Each print by Curtis takes me back to a time where the Indian's story hasn't long been forgotten. The prints also bring many emotions to my heart and draw me back to my native roots. As I observed Curtis's portrait of Chief Slow Bull, I saw the victories of a warrior's forgotten tale. His face tells a story words can't explain, and, for me, that's the most fascinating part of Curtis's work: I'm able to interpret the portrait with my own thoughts in mind.

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19. See note 3 above.
20. *Ibid.*



As a photographer, Edward S. Curtis documented and photographed American Indian culture and lifestyle that had not been affected by Anglo-way of life. In this photo, Curtis preserved the Nespilim culture by photographing a Nespilim girl in her daily traditional wear. This image belongs to the Public Domain. See related story on page 28.

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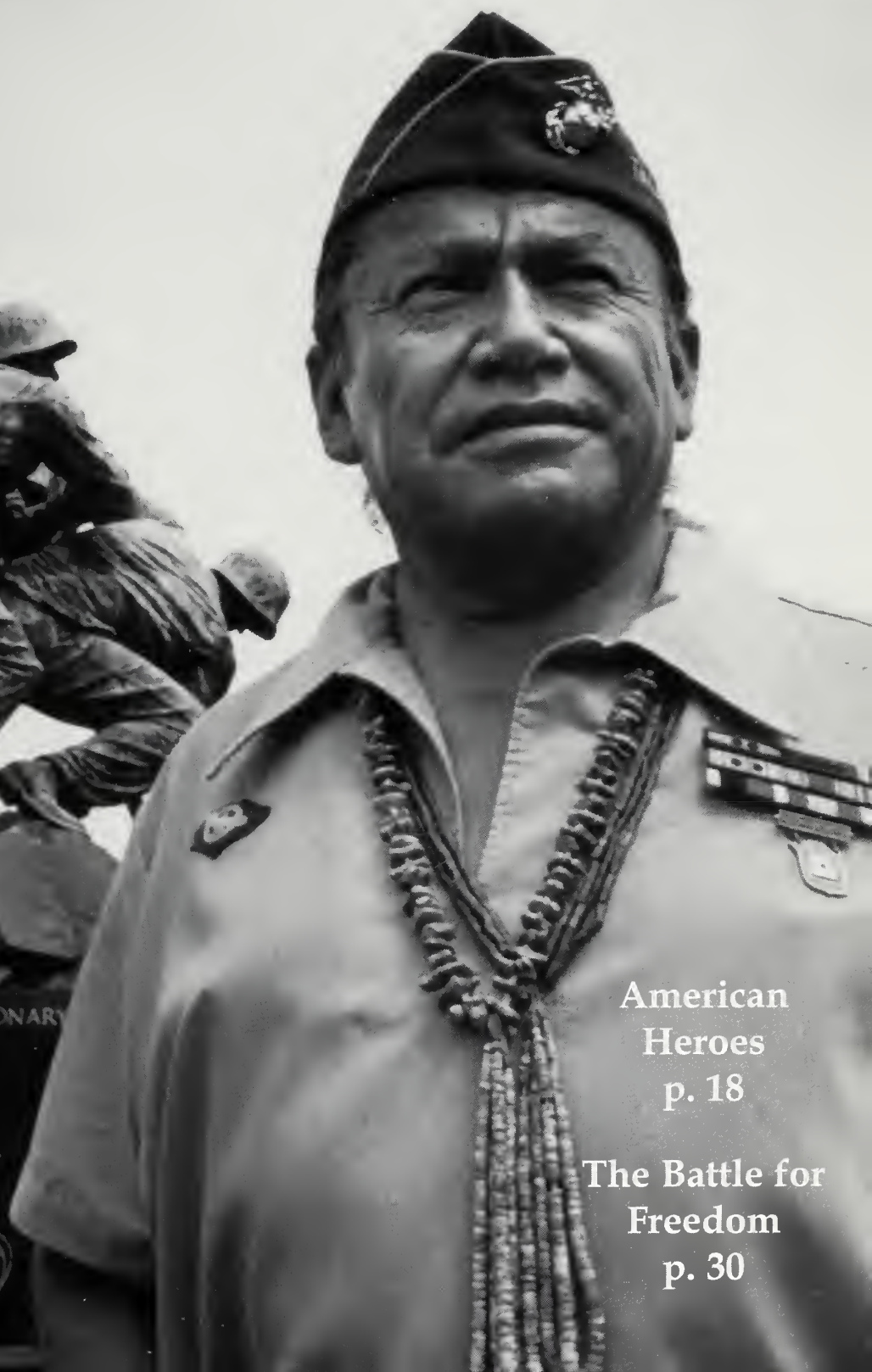


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